

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render regular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

RECORDS OF A CIRCLE.

TARRYTOWN, N. Y., January 12, 1860.

CHARLES PARTRIDGE, Esq.: Dear Sir: The following is a record of our circle, held Wednesday evening, January 11th, which you can publish if you think proper. When the members had assembled, we had not long to wait before some of our Spirit friends began to manifest their presence by imitating wood-chopping, which, as far as the sense of hearing goes, would have led one to suppose that some person close by was hard at work. Next the medium, Mrs. E. Lister, was entranced, when she personated some one pulling a rope and coiling it up. The Spirit then began to converse with us through the medium. He said he had traveled considerable when in the form, but that was nothing in comparison to what he had traveled since, in the Spirit world, having better facilities for exploring. We conversed with this Spirit some time; he gave his name as John Torrington, one of the sufferers with Sir J. Franklin. Torrington left the medium, and we were requested by the raps to put out the light. Mrs. E. Lister being somewhat timid, hid her face in her hands on the table, when the Spirit hand, three or four times, took hold of her by the bunch of hair on the back of her head, and forcibly drew her in an upright position. The reason she feels timid, is, that she has by times the gift of perceiving Spirits, and has not always nerve enough to

look on them. Mrs. A. Lister was entranced at the piano, where she continued to sing and play Spiritual hymns entirely new to all present, during all the time the light was out, about one hour.

Other Spirits were giving physical manifestations, such as taking persons sitting at opposite sides of the table by the hands, and placing them in each others', and after holding them together for a few moments, separating them and pressing them gently back to their respective places. Mrs. Lister, Sen., had her spectacles taken off her face, and handed to Mr. E. Lister, on the opposite side of the table. Mrs. A. Lister's head dress was taken off her head and placed in another part of the room. Miss C. Lister complained that Spirits pinched her, when Mr. A. Lister desired they would do so to him; upon which a masculine hand rested by his knee, and with a finger and thumb pinched his leg, until he desired they would desist.

As Mr. A. Lister was singing and playing while entranced, the right and left hands of a feminine Spirit, very soft, delicate and cold, kept beating time on Mr. A. Lister's hands, and those of others in the circle, with the tips of the fingers and thumb, just as nearly as could be conceived as they must have done had they actually been playing on the piano. Mr. A. Lister desired this Spirit to rub his hands on his face and head, which she did for some time, as she had done on previous occasions, and patting his cheeks and head in an affectionate manner. Afterwards a large masculine hand was placed on his head, rubbing his hair and head with an energy that would do credit to a barber shampooing, then slapping him on the head in the same energetic manner, so as to be heard distinctly by all in the room. The Spirit bird, as we term him, would occasionally twitter in unison with the music.

The lid of a large cast iron urn on a stove in the room, was brought by the Spirits and placed on the table. Then the urn itself was brought, and also the round flat top piece on which the urn sits, and other parts of the stove that could easily be detached. The urn was passed round the circle and pressed against some of the members. Mr. A. Lister caught hold of it when brought against him, but the Spirits seemed determined he should not have it, when considerable physical force was applied on both sides, but the Spirits took it from him; some sheets of writing paper were carried round the circle like a flash, and slapped on the heads and faces of those sitting at the table. The lamp also was carried around the table; and a lead pencil was thrown from the table to one corner of the room. All sitting in the circle were more or less touched and handled by the Spirits. Mr. A. Lister remarked to one of the ladies who called out rather loudly that the Spirits were pinching her, that there was no necessity to make a noise, when he was immediately seized by the nose, by what seemed to be the thumb and fingers of a man's hand, and squeezed and pulled sufficiently to satisfy him that there was little wonder that the lady

addressed should call out so loudly. Two bright lights passed about inside the circle, say about eight or ten inches above the table, equally as bright as, and much resembling, what is called the fire-fly, or lightning bug, as seen on a dark night.

The Spirits now, by the raps, directed us to light the lamp, when we found the several parts of the cast iron stove on the table, as placed there by the Spirits. They then rapped us good-night, and so closed the circle.

From yours truly,

A. Lister.

"A NEW DISCOVERY."

Boston, January 17, 1860.

DEAR PARTRIDGE: Perhaps you may have seen the accounts of an alleged "most extraordinary discovery" said to have been recently made in France. These accounts have appeared in the French and the English papers; and lately, also, in the papers of this country. A correspondent of the *London Traveler* (December 20, 1859, says:

"I can not let this steamship leave here and not acquaint you with one of the most extraordinary discoveries recently made. Monsieur Velpéan, the eminent surgeon, whose fame is as wide as the world, made the strange communication. He stated that an honorable surgeon or physician (he vouched for the gentleman's character) named Brocco or Rocco, had made the following experiment: He had placed before the face of a person, between the person's eyes, and at a distance of fifteen or twenty centimetres (a centimetre is a French measure of length—0.393706 inch in value), a rather brilliant object, (an object of great beauty). Make the person look fixedly at this object. In a few minutes the person will squint, and will soon fall into catalepsy and be spontaneously deprived of all sensibility."

It is now some twenty years since I induced a state of trance and insensibility to pain, by the method here referred to; that is, by securing the patient's attention, which was done by causing him to fix his eyes upon some object. In my first book on "Pathetism," published at "The Magnet Office, 135 Fulton street, New York, 1842," in my Directory for Pathetizing I said:

"The patient should be comfortably seated and directed to elevate his eyes, and set them immovably on something stationary, with his mind fixed upon the certainty of the result which you design to produce, whether it be sleep or the relief of bodily pain."

An experience now of more than thirty years, in the production of the trance and insensibility to pain, has but confirmed my belief in the Theory of Pathetism, which was announced in 1843, thus:

"That the phenomena known under the name of Animal Magnetism, or Mesmerism, and the results peculiar to Dr. J. R. Bushman's theory of Neurology, are self-induced, (arise or develop) simply by directing them in the patient's own mind with any processes, adapted for their development. The process is of no account, only in so far as it is calculated to secure the patient's attention upon the expected results to be produced. He may gaze at any object, or hold any substance in his hand; there is no virtue in such objects whatever, only in so far as they secure the attention of the patient."

It is manifest enough, that the French gentleman thinks he has made a most "important scientific discovery." The correspondent of the *Traveler* says:

"Mons. Velpéan, in announcing this new discovery, said: 'It is a strange phenomenon, so strange a phenomenon that I feel obliged to take some oratorical precautions in speaking of it to the Academy of

Sciences. I feel obliged to draw assurance from the talents and honorable character of Mons. Broca, who has charged me with the duty of giving his discovery useful publicity, and at the same time of assuring his right to the discovery of this remarkable phenomenon.

"Mons. Velpéau, therefore, does not present the new system of anaesthesia for a panacea, but he says to medical men: 'Use it, study it, experiment on it on useful occasions, and perhaps you may contribute to endow science with a new means of relieving suffering humanity.'"

The "new means" here referred to, may now be considered some twenty years old in America, so old, indeed, that this method of *gazing* is obsolete; for I have not practiced it, except now and then incidentally, for fifteen years. When I commenced my career as a public lecturer on Pathetism, in 1843, I induced the trance by this method on a large number of people at the same time, so that I have thus had from two to three hundred introduced at once during a single lecture. I operated on the whole of my audience, including such as had "never been mesmerised." My subjects were "wide awake."

"It must be remembered, also, that the effects I speak of in this chapter, are produced on subjects both in the waking and sleeping state; though, in an infinite variety of degrees, in different persons, and also by processes entirely different in producing the same effects."—*Pathetism*, March, 1843, page 72.

And this same idea has been set forth in different pamphlets and books which I have published on Pathetism since 1843. Thus, it will be found in my pamphlet published by Redding & Co., 1843. "Pathetism," White & Potter, Boston, 1847. "New Theory of Mind," Bela Marsh, Boston, 1851. "Book of Psychology," Stearns & Co., New York, 1853, and "Human Nature," Stearns & Co., New York, 1853. And, after the publicity given to this *idea* in my lectures all over the country, and these numerous books, it has seemed to me a species of deception, bordering upon fraud, when, in 1849 and 1850, precisely the same thing was proclaimed as a "new discovery," and presented to the public under the new-fangled names of "Electrical Psychology," "Mental Alchemy," and "Electro-Biology." And hence it was, that, when I found my experiments imitated under these new terms and preposterous claims, made in behalf of the "ulna nerve grip," and a piece of "zinc and copper" held in the hand, I discarded these processes of operating, and I believe it has now become quite obsolete throughout the country.

And, now, while upon the subject of these alleged "new discoveries," I ought, perhaps, to notice a more recent one, which has quite lately been proclaimed in Boston, under the name of "Electro-Phrenopathy." These new discoveries, it would seem, each one in its turn, is an old idea, joined with the ever convenient term of "Electro" and of "Electrical," and so now somebody has taken one of my old terms, which I invented, for a different purpose, some seventeen years ago, and hitching on to it mysterious term of "Electro," we now have another "new discovery," yeapte "Electro-Phrenopathy!"

Now turn to my first work on Pathetism, published in 1843, (page 4, 125-161), and you will find for what purposes I invented and adopted the use of the term "Phrenopathy." It was to signify the susceptibility and influences of the human brains; the methods of controlling the cerebral organs, and the results produced in the mind by manipulating the different corresponding points in the body. At the same time, I have attempted to show, in all my writings on Pathetism, from first to last, that artificial excitements (whether by Pathetism or Electricity) of the mental organs cannot be relied upon, either for fixing the location of the mental organs, or for purposes of diagnosis, as some had supposed. The nervous system is a complicated machine, on which different tunes may be played, by touching the head or the toes, with electricity, or by the fingers of the human hand; and the person who depends on these experiments for his knowledge of disease and the means of cure, will find himself, by and by, following an "electrical phenomenon," sure enough a real "will-o-the-wisp." And, yet, my old term of "Phrenopathy" is now brought before the public as a bona-fide "new discovery," and we are told that meetings have been held, and committees appointed, for raising funds, in order to "found a school" where this "new science," of "Electro-Phrenopathy" is hereafter to be taught!!! Well! And pray what next? LA ROY SUNDERLAND.

THE EIGHT K'S.—The Hon. Henry Clay was denominated the Eight K's by a coterie of wags in Washington, during the last session of Congress. He acquired this title thus: A gentleman sitting in the gallery of the Senate Chamber, during an interesting debate, wished to point out Mr. Clay to his friend, a foreigner, who sat beside him, without disturbing the house, and wrote upon a card for him thus, "The gentleman to the left of the speaker, in klapet kolored koot with krimson kollar, is Mr. Klay, member of Kongress from Kentucky."

LETTER FROM DR. REDMAN.

NEW ORLEANS, Jan. 8, 1860.

FRIEND PARTRIDGE: Monday, the 19th of last month, found us comfortably ensconced in our new quarters, Rue Dauphine, 67, in this city, in the French portion of the town. We found it somewhat difficult to obtain proper accommodations and had exhausted our limited amount of patience, when our Spirit friends suggested the above place, where we have thus far been happily at work in the vineyard, with a fair prospect of converting our quadroon hostess and family, with the multitude. On our arrival, we found our esteemed sister, Miss Emma Hardinge, occupying the desk, at Odd-Fellow's Hall, where she was pouring the oil of angel communion into the lamps of an audience unused to female oratory. Truly she is a pioneer whose reward can never be too great, and whose firmness of purpose and devotion to progress merit the admiration of every mind. She closed here on the 1st ult., and, with the hearty good will of the citizens left for Macon, Ga., on the 2d, where she will be received with open arms by the friends there, who are ever on the *qui vive* for pearls of wisdom, from whatever source they may drop.

As to the condition of our cause in this, the "Crescent City," it is sufficient to say, that, from the moment of our opening, there has been one grand rush *en masse* to obtain an interview with the Spirits. Perhaps two-thirds of our visitors are French residents, among whom the most lively interest is manifest. Being naturally an impulsive people, it is curious and amusing to witness the effect produced on their minds when any demonstration of a convincing character is given. One circle, composed entirely of the French, is noted as of more than usual interest. Of the six who composed the party, not one refused to sob aloud, and one, more corpulent than the rest, rose from his seat and thanked God for what he had seen; while another cried, between each whimper, "*Mon cher père, mon cher père! parlez moi, parlez moi!*" and he did speak to the astonished son, till every glimmer of doubt had faded before conviction. "*De Revue Spiritualiste*," edited by Z. Picart, Rue de la Banque, 5, Paris, is circulated here quite extensively, and fulfills an important mission.

Allow me to present you with the result of a *séance* held at my rooms last evening—Mr. Horace Edgerton and son at the table. The name of Rebecca Edgerton was given by the alphabet, and the annexed communication followed:

"My dear Mortal Husband:—So strange it is, the hours and days pass here like shadows; and what on earth seemed weeks here, are but days. Levi received me, as my Spirit's flower drooped and fell into the casket of immortality, and by him I was conducted to our dear family, who had all assembled, waiting my entrance into our new house. There was Uncle William, in his same gaunt style, minus his crutches—and a tear-drop stood on his happy cheek as he received me, and bade me 'Look about.' Bet screamed with delight, and likewise bade me welcome; but I involuntarily pushed them aside, and said: 'Dear ones, tempt me not to love you again, and wake in the morning and find this a deceptive dream.' But still they clung to me, till my Spirit melted, and I kissed them—first for you, then for our dear son, and lastly for myself. All is different here, Horace; but I cannot explain now. Let me silently drink in the sweets of this hour. Tell Rose to destroy the papers I gave her; she will know why.

Thy loving, devoted wife, REBECCA."

Mr. E. declared he understood it all, and asked for no evidence beyond that letter to assure him of his companion's presence. He then asked Rebecca to go for his apprentice boy, who had passed into Spirit life but a few weeks before. He received the answer:

"I will go for Lem; when he comes, he will rap eight times."

A few moments elapsed, and the signal announced the presence of Lem, when the ensuing dialogue took place:

"Tell me where you died."

"I died at Mr. Reed's house, in Carondelet street."

"What was the cause of your death?"

"I was shot."

"Will you tell me where?"

"Do you mean the place—or the part of the body?"

"What place?"

"It was at Gibbon's."

"Are you happy?"

"I do not know; I have been trying to find that out since I have been here, and I can't answer yet. I can't stay. In time of peace, prepare for war; in time of health, prepare for death. I should not have struck him; he was too quick, and should have first known my intentions.

LEM."

Mr. Edgerton informed me of the circumstances of the death of the above individual, which would be too lengthy to insert here; but, suffice it to say, his answers were strictly in accordance with the facts of the case as given above.

The physical manifestations, as presented here, are of the extraordinary character. A regular circle of progressed Spiritualists meet twice each week, and receive evidences too formidable to be presented to the world. So common has the

Spirit touch become, that even investigators for the first time, solicit, and hold their hands forth for half hours to receive what Judge D. calls a "*demonstration*." The formation and organization of our Miracle Circle was deeply interesting—each member choosing from his angelic circle two representatives, and all under the control of one well known to the outside world. We anticipate no ordinary developments, which, if permitted by the guardians, I will unfold to you. Thus far we have arrived at the "Gift Circle," and we are each, in turn, presented with a tangible token from our friends, as a token and memorial of the influences shed upon us on the occasions of our meeting. These tokens are to be known only by the members of the circle, and thus far they have awakened an interest too deep for expression. What the end will be, remains for the future to determine.

The interest in our cause, in this city, is increasing daily, and at present I am unable to accommodate even one-half the number of visitors, which amount in numbers to from fifty to one hundred per diem. Verily, the field is ready for the reapers here, and where could a more fruitful soil be found for from this central southern point will radiate the beams of light, which we are the instruments in the hands of God to be producing. Our hours, from 9 A. M., till 11 P. M., are engaged from two to three days in advance, and the evenings are frequently taken one week beforehand, mostly by French circles, which are more agreeable than any I have attended.

How long we shall remain here, is as yet unsettled. We are not inclined, however, to leave the work half accomplished, feeling that wherever our labors are required, and where ended, we shall receive early intimation of the fact. We know, as far as our work is concerned, that the gates of the State of Alabama are effectually closed, not only on us, but all who, like us, have espoused the cause of human progress. Since I last wrote you the \$500 bill has received the signature of his excellency, the Governor, and thus the first act of the drama has closed; yet I am inclined to think, from angel whisperings, that there is something yet in store for them, which is not at present seen in the programme.

From this city, we go up the Mississippi, stopping at Baton Rouge, Natchez, Vicksburg, Memphis, etc., etc. We have been cordially invited to visit the former place by a number of planters in the vicinity, who have offered their services in procuring for us all the conveniences we desire. We find it not only practicable, but necessary to have such staunch friends in each town, as it greatly tends to allay any public feeling against us, consequent upon our being representatives of a comparatively new truth from the North. If, however, the present excitement continues here, as it now bids fair to do, we will undoubtedly be detained till spring. We do not pretend to lay plans for the future, preferring to be guided by the circle of Spirits who have the enlightenment of the people at heart; and while we fill these empty souls from the spring of our inspiration, we shall continue to look up for strength and guidance, and pray that a like amount of good may be propagated by all the disciples of our faith throughout the world.

Yours onward, G. W. REDMAN.

CHILD BY THE SEA.

A child sat musing by the sea—
The ebbing billows to and fro
Leaping, laughing, splashing low,
Glistening in the sun's rich glow,
Sank a mirthful melody
To the child beside the sea,
Musing lone and dreamily.

The rocking ships upon the sea
Their shadows cast within the tide,
Sailing, rolling, drifting wide,
Receded and strong, and tempest-tied,
Seemed like toys for the childish gleo
Of the child beside the sea,
Wandering still and gloomily.

The curling spray upon the sea,
Whitened and glistened 'neath the sky,
Dashing, bubbling, frisking nigh,
Lending beauty to the eye,
Seemed to float so merrily
To the child beside the sea,
Charmed and loving dreamily.

The sun disported on the sea,
The morn' went past, the waters rose,
Dashing, splashing, rushing close,
Heedless of life's joys or woes,
Singing wildly, flowing free,
O'er the child beside the sea,
Sitting pleased and dreamily.

POUR IN KNOWLEDGE GENTLY.—Plato observed, that the minds of children were like bottles with very narrow mouths: if you attempt to fill them too rapidly, much knowledge is wasted and little received; whereas, with a small stream, they were easily filled. Those who would make young children prodigies, act as wisely as if they would pour a pail of water into a pint measure.

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.

EIGHTY-SECOND SESSION.

Dr. HALLOCK read a letter placed in his hands by Mr. Partridge, descriptive of the effect produced upon the mind of the writer by the reports of the New York Conference as they appear in the TELEGRAPH. The letter is as follows :

WABKEGAN, Ill., Jan. 11 1860.

FRIEND PARTRIDGE: I can not refrain from expressing to you the effect produced on my mind by the debates in the New York Lyceum and Conference, and that is, that although they are very amusing to read at leisure moments, yet do they seem to me both absurd and contradictory. But no other result can well be expected where so many individuals give vent to the expressions of thought and experience. It is a hard matter to find two persons agree exactly upon all points of a proposition, when the subject is solvable by the ordinary rules of reason or logic, but upon a case so abstruse as the action of beings no longer clothed in the material garb of Mother Earth, and of which no one can *positively* know anything at all; it is ludicrous to read the conclusions arrived at by the knowing ones.

If I had not some experiments of my own, from which I derive more satisfactory results than from the hearsay evidence of others, if I were left to form my opinions of Spirit intercourse and communion solely from the reading of the debates in the Lyceum, I should soon be where I was prior to investigating the subject for myself, that is, a confirmed skeptic; and yet I am well aware that all I could relate of past experience, and the best opinion I could form to elucidate its significance, would not throw an additional ray of light on the real question at issue. We can each give an opinion, but it can amount to nothing more. One declares tobacco injures the Spirit, another denies it. One declares the occupations of the departed Spirits to be in conformity with the attraction of its earth life, so that a miser of matches, or a successful whittler, will, on departing this life, have before him an eternity of whittling or match-making. Another asserts that all our actions are the results of influences good or evil from Spirits no longer in the form, thus reducing us to mere pieces of machinery to be worked upon, *no ens volens*, which ever way their high and gracious majesties of the Milky-Way may choose to turn the crank. What are all these assertions good for when the proof of them is required? Which of these wise philosophers has returned from the other side of Jordan, with parchments signed and sealed, and duly authenticated, thus armed with something in the shape of authority that can not be denied. Much of the debates in the Lyceum seem to have for object the denial of Spirit communion, and an endeavor to account for all phenomena by some mundane disease or trickery, or the influence of one Spirit in the body on other Spirits likewise of this earth; but, if the New York philosophers think they have become so very learned in the laws of Spirit action in this and other spheres, will they be pleased to explain clearly by what means a table dines and keeps time to music, or by what means the raps make intelligent replies, or indeed by what process they rap out sentences at all. It will not do to say the aggregation of thought from those who compose the circle influences the mind of the medium, for apparently the medium has no connection with the table, and it is the inanimate matter that communicates, however necessary the presence of the medium may be. This inanimate substance, whether table or ought else, conveys thoughts to the mind, and even expresses these thoughts in language.

I am a seeker after truth, and care little for mere opinion. Will any of your New York philosophers favor an ignorant brother (not a philosopher), who attributes this phenomenon to the action of departed Spirits, with a clear and manly solution of the problem, one that will be convincing to any ordinary mind, that the *genuine* rapping is the effect of interpolation, disease or some mundane trickery. There are few of your readers but could put questions equally difficult of solution. I merely ask a *simple proof*, that the raps are not the unaided action of Spirits, free from the trammels of the earthly body.

W. H. LOVEDAY.

Dr. Hallowell said : If he understood the prevailing idea or object of this Conference, it is not to make converts, but to inquire after truth. The New York Lyceum is not a machine for the manufacture of proselytes, and the man, therefore, who "falls from grace," because of it, will not have far to fall. In this Lyceum it is clearly recognized that Spiritualism rests upon a foundation of its own laying, and not upon Conference, whether of New York or elsewhere. But it is equally patent that its facts suggest much to inquire about. The "solar system," as a phenomenon, is coequal with the memory of the "oldest inhabitant;" the discovery of its laws, and the refutation of fallacy concerning it, are efforts of a more recent date. In the prosecution of this sacred work, the astronomer can not stop to inquire whether his effort to find the law is to sweep the solar system itself out of the faith of his neighbor ; and the same is true of Spiritualism, and those who seek to ascertain its laws. We have heard it declared, once and again, first by one class of thinkers, that they must renounce their faith in Spiritualism if the expositions of certain of its professed adherents are to be credited ; and then by another, that they must renounce their faith in the being of God, should Spiritualism itself turn out to be true. But what has this Conference to do with either of these proclamations ? It has abundant pity for that man whose truth can be annihilated by another man's error, and—nothing but pity.

Friend Loveday gives us to understand that, but for his personal experiences, the efforts of this Conference would send him back to the skepticism whence he emerged. Precisely so; and this Conference mainly presumes itself to address men of some personal experience or knowledge of the facts of which it treats; and it endeavors, for itself, and invites them to help it, discover their law. It is not an ecclesiastical council; it settles no question by majorities; its reports are not authori-

tative, they are simply an embodiment of the facts and opinions of individuals, for which no one is responsible but the individual. In this free effort for the discovery of truth, it seemed to him the New York Conference is entitled to Mr. Loveday's aid rather than his reproof. He has an "experience," and a, to him, "best opinion;" why not let us have them? In this Conference, opinions of every grade are joyfully listened to, in that assurance which worketh patience; the assurance that the true has nothing to fear from the false.

Mr. Loveday professes himself "a seeker after truth;" to do we all. But it may be doubted whether he or any other man can find it at the expense of justice. Every truth has its path; there is no reaching it "across lots;" there is no leaping of ditches, and scaling of walls; she is to be approached by her own highway, and through her own open door. Mr. Loveday has not thus sought the truth of the New York Conference. He never could have asked of this Conference the question with which he closes his letter, had he sought its truth through the law of justice. All he can know of it is through its weekly reports, and these have been to him "very amusing to read at leisure moments"—amusing as things "absurd and contradictory are amusing." Very naturally, in pursuit of amusement, he missed the fact that no Spiritualist in this Conference has ever asserted that "*genuine rapping* is the effect of interpolation, disease," or any other mundane cause. Now, this Conference has the right not to be misrepresented; and Mr. Loveday, merging the "seeker for truth" in the seeker for amusement when he entered upon the path which alone could lead him to it in so far as the doctrine of this Lyceum is concerned, found precisely what he looked for, and nothing else. How could he find anything else on that road? His question is but the phantom of his departed amusement, returned again to plague him. It is born of injustice to others, and a want of fidelity to his own proclamation of "truth-seeker;" hence it is a question for himself, and not for this Conference, its own published reports in the SPIRITUAL TELEGRAPH being the witnesses. What really has been maintained is, that communication with Spirits either through the trance, or by rapping, may be changed, or interpolated so as to have a meaning entirely different from what was sought to be given. Those who take that ground do so by what they suppose to be authority of abundant experience. Among the usual attendants of this Conference, as elsewhere, there is a difference of opinion as to the origin of these errors, mistakes and fallacies. But throughout the entire range of the discussion, no Spiritualist (to his knowledge) has taken the ground that mortals can produce genuine rapping, as do Spirits.

Dr. Young felt himself unable to discriminate between the perversion of a communication from spirits, as by alleged interpolation, and the actual creation of the ways and means; that is to say, he knows no difference between interfering with the raps and producing them.

Dr. HALLOCK could imagine a wide distinction. It is within his knowledge and experience, and it is also known to others, that communications through the raps have been turned aside from their original intent. Dr. Gray has many times in this Conference, cited such a case, with the conditions under which the error occurred, and a correction on the part of the spirit author, which left no ground for rational doubt, that the mistake originated in the earth side of the circle. But it is not in his experience, nor in that of any other known person, that mortals can produce raps under like conditions, with those ascribed to spirits. In fact, they are thus ascribed from this very necessity, viz.: that mortals cannot make them. Assuming, therefore, that they are produced by Spirits, may we not rationally accept the explanation derived through their means, of the manner in which mistakes or errors may arise in their use? Here is an explanation of the kind which will bear re-stating. It was given in the summer of 1853, patiently spelled out letter by letter, in response to the motion of a heavy table.—“To render what we shall say intelligible, it will be necessary to first give an explanation in as brief a manner as possible, of the mode by which we establish communication with the earth sphere, or with those in the body.

"The force which we use is not ordinary earth electricity, although it is governed by laws not like, but analogous. There is with this force as with electricity, a positive and negative, and a manifestation from it is, as the immediate cause, a result of attraction and repulsion. We usually supply the positive or attractive, and you the negative or repellant interforce. When there occurs a transposition of this force relating to the positive and negative suppliance, as there not unfrequently does, it is a source of much annoyance to us in communicating to you, and is also often attended with physical danger arising from erratic action of the interocular forces."

It has been many times affirmed, through these physical manifestations, that the means of communication instituted by Spirits, might be made subservient to error by us, through a change of the positive and negative in these forces; and this explanation, coinciding as it does with many of the known facts of spiritual circles, and being, as he believes, repugnant to no natural law, he considers as true and satisfactory. That the fallacies or errors in spiritual intercourse originate with us, is further confirmed by the fact, if it be one, (and it certainly is, so far as his experience extends, and he would like to

hear the experiences of others upon this point, that strictly voluntary communication from Spirits, are admirably true. For example, the interview with Mrs. Swann, is admirably true, as reported by Mr. Partridge, in the *Transcript of Balafo*, where a communication entirely foreign to her own faith, knowledge, or expectation of the party present, the 16th, with the name of both wife and no name, and a direction from the Spirit wife where a letter contained the name and direction from her husband would find him. Had that not been a miracle, a fallacy, lie, or error of any sort, it must have been a miracle about it, or no mortal present then and who could have known about it, or had ought to do with it, except to know any thing plausibly. But it was true in every particular, and every investigation has proved; and this has been proved in connection with all similar; that is to say, strictly voluntary communications from Spirit, and if the general experience of the world is coincident in this respect, it must weigh heavily in favor of what has been so often affirmed in this Conference, namely, that the means by which Spirit communications are made, is that of any time during the employment of them, to be under the control of ours, whereby we may answer or prevent them, in spite of their efforts to the contrary, for our own sake, or that they can break off the communication for the time being, or in force or means by them supplied.

Mr. PARKMAN: If we assume that the Spirits are designed to convey thought, no two thoughts can prevail at the same time, it is rational to suppose that the Spirits will prevail. Though Spirits undoubtedly transmit thought and knowledge, direct the means of conveying thought, and themselves and us, yet it may justly be said that it is a common thoughtless, ignorant, and unfeeling they transmit answers, etc. If I, of course, cannot really ask for information, and the Spirits cannot wait patiently for it; but when, as I have said, I intercourse with Spirits, all that is necessary to the question is, to have an opinion concerning the desire for information being the true and necessary. If his hypothesis is correct, the

Dr. GRAY: It will not be denied that communications may be made by persons in the body to others in the body, and that the use of words or other external signs, in the body, may set out the negative state of one of the parties. This state, through the positive mind may transfer an impression to one who is to him negative; that is to say, in some degree of trance, and through this power or law of mind, he thinks, and in trance, and the errors or fallacious conclusions which are drawn, many of throughout the universal history of Spiritism. But, if these raps be so interpolated? Yes; and we have seen that the Spirits that they can be—testimony to the history of raps may be interpolated; or, in other words, the raps that we use as to express our thought rather than theirs. Now, if these repeated affirmations of the possibility of interpolation on our part be from Spirits, it settles the question, and if they be not from Spirits, then are they interpolations of our own making, which settles it equally as well. By instrument observations we do know that one in the trance may receive impressions from another without words; and in connection with this fact, there are two others which should not be lost sight of. One is, that trance is present wherever or wherever there is genuine intercourse with, or a manifestation from, Spirits; and the other, that the change from the trance to the normal state often occurs unconsciously, and may take place many times in the space of a minute.

Mr. I. B. Davis: He once had an interview with a medium who, while writing, was at the same time in conversation with him on another topic. He purposely held her in conversation during the writing, and though, from the fact of talking with him upon one subject while writing upon another, she was undoubtedly a medium, he does not think she was controlled.

The remarks of Dr. Gray with respect to the record to many interesting observations from Mr. Kellogg, Dr. Wallington, and others, which must be omitted for want of time to write it out.

Adjourned. R. T. HALLAM.

Honor to whom Honor is Due.—Soon after the battle of Moore's Creek, (N. C.) a day of general thanksgiving for the victory was appointed by the constituted authorities, to meet the approbation of all classes. At a time when people were liable to feel and recognize their dependence on a higher power, the Government was in full harmony with the public sentiment, and observed with a good deal of solemnity, especially popular, religious and sober thinking portion of the community. In those churches which had settled pastors, or were furnished with trained ministrations of the gospel a service was performed with the most impressive exercises observed which were common on the Sabbath. All these services were held in the church of the First Baptist of Durham, preached to a large and earnest congregation. There was a man present by the name of James Holton, an Indian, who had been in the battle of Moore's Creek, and was an eye witness to the part performed by Caswell and others. When the preacher, the Rev. Mr. Debow, was dwelling with much warmth on the influence of an overruling Providence on that crisis in our political destiny, and on the reasons we had to be thankful to the Almighty for services us the victory, Holton rose up in some excitement and said: "Well, if this is the way that God Almighty is to save us, the creek, and Dick Caswell gone, I'll not stay here any longer," and immediately left the congregation.

SERMON BY HENRY WARD BEECHER.

"In whom also after that ye believed, ye were sealed in that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14.

An earnest is something given beforehand, to indicate, and assure one of a greater good yet to come. It is a part of a man's wages, and a pledge of the rest. It is a part of the price paid for anything bought, and a pledge of the residue. Here, the figure is commercial. "Which is the earnest of our inheritance until the redemption of the purchased possession." It is a bounty which not only is valuable itself, but points to more value yet to come. It is used, in the New Testament, as substantially equivalent to the harvest term, *first-fruits*; and in some passages the two terms *earnest* and *first-fruits* are used interchangeably. The coming harvest is more advanced in some parts than in others. The owner gathers a handful of the earliest ripe grain, plucks the first yellow apple, singles out the purple cluster that is soonest ripe; and such early gatherings are, to be sure, good for what they are of themselves; but this is as nothing compared with what they promise and prophecy. One handful of grain gives the farmer promise of vast harvests just coming forward. One apple is forerunner of ten thousand. One cluster is the first syllable of the vintner's song, and of the vineyard's abundance the first pledge. And so, in the Word of God, *first-fruits* and *earnests*, or pledges, are employed to signify spiritual things; and it is declared that the work of God's Spirit in the human soul is accompanied with, signalized by, perpetual instances of this kind: that when men have come under the power of the Divine Spirit, there are given to the continual earnest of better things to come—of their adoption, and of their final sanctification and reward.

I wish, to-day, to illustrate this general truth, that God gives to his children, in this world, intimations of that to which they are coming in the next world—*first-fruits* of joys, and experiences, and revelations, which they are to reap in full harvest by-and-by.

Indeed, there is not a material experience of human life if we only know how to interpret it, that has not its message and its teaching. As yet, we know but very little of the designed spiritual significance of physical things. They are, I suppose, in the sight of God, clothed with meaning which we are too unlettered to interpret. The whole rise, development, and flow of our domestic affections; the whole realm of our experience, technically so called; and, over and above these, the special dealings of God with us by the Holy Ghost—these, all of them, if we only understood them, have an interpretive power. They not only have reference to present work and present enjoyment, but they have a power of revealing something better yet to come. So that there is not one single joy that is more than a spark of that great orb off from which it flew; there is not one single flower of the spirit that does not tell of that garden of spiritual flowers from which it was plucked: there is not one single morsel of heavenly fruit that does not point us to that orchard above where it grew.

It is true that, in the main, all these things fall out in the natural sequence of cause and effect, and are not in any sense intercalated or miraculously sent. They were not sent in any such way as to be out of the course of nature. Nature means what it seems to mean—material cause and effect; but this is not all. There is a more subtle meaning. Nature is organized to teach spiritual things. Human experience developed under natural influences teaches some things as much as God's revelation, although it is not so easy to be understood till after we have been put in possession of the key by the Bible; for the Bible is God's key for unlocking the natural world.

But all the more glorious is the truth that God has so constructed this world and the human soul, that the development of natural life and character in this state is a perpetual prophecy of the other state to which we are coming.

1. The general result of life, in teaching men how to employ themselves, gives us glimpses of that higher life to which we are coming—and only glimpses.

Men are started in this world with some two score of separate faculties, which they do not know how to use—which they certainly do not know how to use together. A voyage we are put upon, with an undisciplined crew. They are rebellious, in part; none of them know how to work; some of them are too young; some of them are green, and all of them are to be trained before the voyage is ended.

New machinery needs to wear smooth. But what if the machinery had to grow before it could perform its functions? What if part of the wheels were mere seed-forms, and had to grow up into their different proportions and relations, before they could work together? Nay, what if each wheel and spring was a voluntary agent, and had to consent to work, instead of being coerced by physical laws? This would come nearer to what is taking place in every human soul.

See, now, what this state of mind in this world comes to. How thoroughly the mind is waked up! How it learns to co-operate in all its parts! How much it gains in breadth, force, facility! And, above all, how strange the material history is, of passions, affections, moral sentiments, intellectual forces, and the will, in various conflicts, and in a common school of discipline, uniting into one final character, and working toward a perfect subordination and harmony? "It doth not yet appear what we shall be"—it does not yet appear what a per-

fect character will be; but we do see, on every side, that there are startings forth of every part of our nature, and that while traveling different paths, they are converging—coming nearer and nearer together.

The different parts of an army, concentrating for a common stroke, may start from various points separated many leagues from each other, around about the country, and take different routes. By-and-by a regiment will be seen coming out of the thicket in one direction; another regiment will be seen coming across the field in another; the dust raised by the approaching artillery will be seen in still another direction; and the gleam of the spears of the lancers will be seen in yet another. Though these different bodies of soldiers are not within speaking distance of each other, any man standing on an elevation can discern what the design is. He sees that they are all coming together at a given spot. He says, "I see the heads of the columns, and it is easy to tell where the point of meeting is to be, and where the blow is to be struck."

Now a man's soul is composed of many scattered forces, which are coming together from different directions. I do not say that this fully hints God's final idea of man, but I do believe that all parts of our being—our passion nature, our affectional powers, our intellectual forces, our moral sentiments, and our will—are tending in certain lines and directions, and converging toward a certain great point of development. And there are hours in the experience of every man, in which he has, if not a distinct conception, at least a sort of a ghostly glimpse, of what the fullness of the stature of manhood is to be, when, at last, all these long drilled powers come together, and begin to act in unison in the clear air of the heavenly state. It is but a glimpse; but that is a good deal.

Yonder, on the sea, is a ship, trying to make the land. It is storm-tossed and weather-beaten. It is maimed in its masts and rigging. The officers have had no reckonings for ten days. During all this time the sun has not shone, and the stars have not given them a point of observation. Where they are they know not, till some wind comes down upon them. They think it has come to overwhelm them; but behind it, the cloud opens and reveals to them the headlands under the lighthouse, and in a moment it shuts up again. It was but a glimpse of the shore that they had; but that is enough; and the ship master says, "At last, after so long a time without reckoning, I see where we are." And is a glimpse good for nothing?

Now and then, after our view of the future has been shut out for days, by the cloud which our worldliness has thrown across our spiritual vision, we get, in the midst of that battle which is forever going on between our reason and our feelings—the lower part and the higher part of our mind—a moment's glimpse at that state to which we are coming, when these discordant powers shall have been wrought into harmony with each other, and we shall have been translated to a higher sphere. The prophet subsisted forty days on a little bread; and on such food a man could go eighty days.

2. There are moments of fortunate conjunction in this life, in which the body, the feelings, the intellect, all parts of our being, are in such exquisite harmony with each other, and are lifted up with such rare stimulus, that we think more, and easier, in one single moment, than in days of ordinary life.

I recollect to have stood upon a hill in Amherst, where the college is, and where is spread out one of the most glorious panoramas on earth, and witnessed a scene of rare interest. The landscape below was hid from my view. I could see, here and there, the top of some mountain, but the whole vast basin was as white as milk, enveloped, as it was, in exquisite morning mists. By-and-by one could see great undulations in the fleecy mass. The sun was working at it, and hurling his arrows of heat into it. Soon it began to break away; and I do not know how it could have been removed so suddenly, but in a minute almost, not only did there appear great openings through it, but the whole immense ocean of mist and fog was lifted up, and I saw, all at once, the entire sweep of the valley beneath it!

Thus out of the dust and din and mist and obscurations of life, there come moments when God permits us to see, in a second, farther, wider, and easier, than by the ordinary methods of logic we can see in a whole life. Do I undervalue logic when I say that it is inferior to intuition? Intuition, when at white heat, teaches a man in one single moment more than logic ever teaches him. Logic constructs the walls of thought, throws up ramparts, and lays out highways; but it never discovers. Logic merely builds, fortifies, demarks. The discovering power is intuition. There are certain times when parts of the mind lift themselves up with a kind of celestial preparation, and we see and think and feel more in a single hour than ordinarily we do in a whole year. And however useful and needful reasoning may be, as compared with these sudden insights, it is scarcely to be mentioned with respect.

Have you never had them? Have there never been times when you have thought, and thought, and grown feverish with thinking, over some problem of life, and gone to sleep careworn and troubled, and slept sweetly, and awoke in the morning, right into your mind sailed the very view which had eluded you, and now so clearly and completely that no doubt or uncertainty was possible!

It is wonderful to conceive what is to be our state when this vision shall no longer be obscured by our physical nature, and when those lightning glances which make God the all-knowing God shall be imparted to us. These glimpses of the future state are great comfort and consolation to all those who are looking and waiting for that development of perfect manhood.

3. But there are, in connection with the occurrence of these state, some facts of great significance over and above the sense of that life which we are coming to in the future.

When any single feeling is strong in us, and kindled to white heat, the intellect perceives the truths which that feeling interprets, with clearness and amazing accuracy which nothing else ever gives. Understanding, you know, is to the heart just what a glass is to a man that stands behind it and looks through it. In regard to truths which begin in the feelings, the intellect is a mere mirror. For instance, all questions belonging to taste depend upon the feelings of taste, and the intellect only interprets that feeling. All truths of justice depend upon the feeling of justice, and the intellect merely interprets that feeling. All truths of Worship depend upon the feeling of veneration, and the intellect only expresses that feeling. All truths that spring from Love and Benevolence can be expressed by the intellect only so far as it has been imbued with these feelings. In the department of social and moral truth, the intellect knows nothing except what it has been taught by the feelings. When the understanding takes hold of the great truths of religion, it cannot discern till the feelings on which those truths stand are so glowing that they inject, as it were, their luminous property into the intellect. When justice has fired the intellect with truths of justice; when benevolence has fired the intellect with truths of benevolence, our understanding of those truths is more accurate, more far-reaching, more certain. It can be under any other circumstances. The heart teaches the intellect.

A large part of the power of knowledge is located in the feelings. In the world to come our knowledge will be measured, not only by the amount of thought-power we have, but by the amount of heart-power. The resources of heavenly understanding are not to be measured by the resources of scientific knowledge, nor by any capacity of knowledge of physical things. Our heavenly understanding is to be in the realm of our moral sentiments, our loving affections. When we come to the supernal state to which we are tending, we may suppose that they will perceive in the proportion that the heart gives it power to perceive; and the man that has the deepest, sweetest, and most noble feeling here, will be the furthest seeing there.

This not only gives us intimations of the future, but it also gives us hints for the present. Those men are not the highest that think the most; nor are those men the lowest that think the least. They are highest who feel the most, and most nobly; and those are the lowest who feel the least and least nobly. The first shall be last; the last shall be first, in these matters. Philosophy and logic at the present time occupy the highest places in this world. They are idolized. We are given to a kind of idolatry of pure intellect. We are putting it where God never meant that it should be. It will change the balance by-and-by, and then the heart will wear its crown on its head, and the understanding will go behind it to do its errands.

But, not to dwell longer upon these glimpses of coming power, will speak of the earnest of our promised possession in what is usually called Christian experience.

4. There are, in this life, we might say, hours of judgment given to us. Christ promised the apostles that they should sit upon twelve thrones, and judge the twelve tribes of Israel. We are to judge time, and earth, and life. And we sometimes, even here, have such a view as does not, for days and years, pass from us, of what this world is, and what its issues are.

Are there not hours in which the whole sounding world is with its joys and sorrows, with its shouts of pleasure, and its cries of anguish, seems no more to you than the tinkling of a bell? Are there not hours in which all things that men pursue and which they have pursued, seem mean and worthless, compared with the dawn of vision of higher things? Are you never, at morning, at noon, or evening, lifted up above the whole flow of this life, and able to look down upon it, you say, "I behold its uses, but feel its infiniteness. My soul disdains to come down and be in submission to its fleeting shadows?" Do you not, in advance, sit in judgment upon earthly things, and ranked them by a golden reed reaching forth and put into her hand, as it were, from heaven?

I very well remember going back, after having arrived at years of manhood, to the schoolhouse where I did not receive my early education. I measured the stones which, in my childhood, it seemed that a giant could not lift, and I could almost turn them over with my feet. I measured the trees which seemed to loom up to the sky, wonderful large, but they had shrunk, grown shorter, and outspread narrow. I looked into the old schoolhouse, and how small the whitened boards and the dilapidated tables were, compared with my boyhood's impression of them! I looked over the meadows across which my little tottering feet had passed. They had once seemed to me to be boundless fields, but now but narrow ribbons, lying between the house and

water. I marvelled at the apparent change which had taken place in these things, and thought what a child I must have been when they seemed to me to be things of great importance. The school-ma'am—oh, what a being I thought she was! and the school-master—how awestricken I was in his presence! So looking, and wistfully remembering, I said to myself, "Well, one bubble has broken."

But when you shall stand above, and look back with celestial and clarified vision upon this world—this rickety old schoolhouse, earth—it will seem smaller to you than to me that old village school.

There are times when we have glances of judgment, in which we recognize the whole worth and unworth of this world, and the eternal blessedness and glory of the world to come. These silent judgments stand up and rebuke all the things which have sway and dominion among men. By these insights we have an earnest of that which we are to have in full possession by-and-by.

5. Christians have ear-earths of things spiritual and invisible. Ordinarily we are under the influence of the things which are seen. In our lower life we must be under the influence of sense. But now and then, we know not how, we rise into an atmosphere in which spirit-life. God, Christ, the ransomed throng in heaven, virtue, truth, faith, and love, become more significant to us, and seem to rest down upon us with more force than the very things which our physical senses recognize. There have been times in which, I declare to you, heaven was more real to me than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world. I can not explain how or why they come. They may have a natural cause, though we have not philosophy enough to find it out. But there are these hours of elevation in which the invisible world is more potent and real to us than the visible world; in which our mind-power predominates over our flesh-power; in which we see through the body and discern the substance of eternal truths. Sometimes these hours last for a considerable period. Sometimes when the first fever of sickness has passed away, and left the brain in an excited state, it seems, as though all heaven was standing before us in a quiet and abiding vision. Do you suppose these things mean nothing?

A mother says to a skeptical doctor, "My child has had such and such spiritual visions." The doctor feels its pulse, and said, "They are the effect of disease, or unusual excitability." Now, if he had said that unusual excitability might damage the health of the child, he would have been right; but when he said that that excitability which is favorable to the seeing of spiritual visions was a disease, he was not right. Sometimes, in such periods of excitability, the Spirit mounts above the physical form, and we see more of heaven in one hour than in our ordinary condition we see in months and years. It sometimes seems to me that the things which men see and think when they are the craziest, are the only sane things they do think and see!

There is an atmosphere of the soul as well as an atmosphere of nature. I dwell last summer on a spot which overlooks a great variety of scenery. Hills, mountains, valleys, and forests may be seen from almost every part of it. There were times when a thick haze so prevailed that all the glory of hill, river, and mountain were hidden. At length would come up a storm; a plunging rain, sweeping winds, and cleansing commotion. The storm brought light, and turmoil peace. For that past, every tree stood forth in every liniment clear against the horizon, every line and furrow and scollop of hill was distinctly visible, and the mountains not only appeared in their proper shapes, but were out so plain that forty miles seemed scarcely four; and things before quite beyond the vision were advanced almost to the very gate of the senses.

And so, in the atmosphere of the soul, God sometimes brings down the divine landscape, heavenly truths, so clearly that the soul rests upon them as upon a picture let down.

These things are not insignificant. Let men call them fantasies and imagination who choose. As if imagination could not speak truth as well as fiction! I do not know the natural laws which govern them, but I believe that they are hints, glimpses, foreshadowings, earnest, of a coming possession.

6. The experiences of love are such sometimes, even in this life, as to be an earnest, a blessed interpretation, of something more glorious yet to come. There is one thing which the New Testament is always in labor with, and which is never born, and that is, the conception of the greatness of the love of Christ to our souls. When all language is exhausted, when every one of its variations of figures and illustrations has been employed to set it forth, still it is never finished. Like music that transcends the scale of the instrument, it leaves the strain always unexpressed. The apostle, first in one key and then in another, tries all the melodies and harmonies of this divine theme; but after all, the love of Christ has never been told. The apostle declares that it is past understanding, and so it is; but there are elements of experience that teach us something of it; and there are moments in which we put these elements together, and get some sense of it.

We know that in this world, Love, like all the other of the higher emotions, is the weakest when we are young, and that it grows in power with exercise and age. We have to ripen in love as well as in all other things. A youth does not love as a middle aged person can. Love is a thing first of leaves, then of blossoms, and at last of fruit. We sometimes connect together the manifestations of it which we see in this life, to get a large view of what it will be in the future life. In this world we occasionally see, in parents and in brothers and sisters, or experience in ourselves, that which gives us a somewhat accurate conception of the divine power of love which we shall possess in the world to come.

There is nothing which love can not do. It is the only thing that walks without touching the ground. It never grows weary. Nothing in the soul is superior to it. Let love be an active feeling there, and all the other faculties come eagerly before it, and willingly lay down their crowns and coronets at its feet. It governs without command. All other feelings open to it as flowers to the sun.

There are ten thousand things in life from which we gain some idea of what this supernal nature is. What if every soul was affected by every other soul, as some are affected by those who have the mysterious power of sympathy, so that every chord in their nature quiver at the touch, as the chords of a piano quivers when the keys are touched? What if every soul were so royal with this spirit that each word, and look, and posture, and gesture, radiated joy and gladness upon every other soul? How blessed will be the time when there is this commerce, this freedom, this universality, of this wonderful heart-power!

How doth this divine emotion cleanse both those who exercise it, and those who receive its benefactions! By it God maintains the household. From its secret springs he nourishes the new generations of men. Even afar off from its source, it shines with power enough to guide the world, and lead men up the ways of civilization. What, then, shall be its redemptive and educating power in heaven?

7. In this world we have an earnest of the future world, as a realm of everlasting praise. I recollect the time when I used to be told that heaven would be an everlasting Sabbath; and if I had not been more afraid of hell than I was of heaven, I should have wished not to go to heaven. It was only second in rank among the places where I did not want to be; for the idea of being compelled to recite the catechism, upon penalty and forfeiture; of sitting still in a universal singing-school; of not being allowed to speak or laugh till the sun went down—such ideas as these led me to look with terror, almost, upon anything like an endless Sabbath of praise. The idea that I pictured of heaven is no more agreeable now than when I was young. But I have put away childish things. We are not to praise God as if we were so many parasites, so many courtiers, whose interest and duty it was to say grandiloquent things around the throne.

But let me express this thought in another form. Every person of ordinary endowments of mind, knows by experience that there are days when every event of our lives seems to us to have been ordered in mercy. I call them the days of gratitude—the days of thanksgiving. Sometimes weeks and months pass without bringing us such a day, and then one comes upon us all at once. As a traveler over rugged mountains and hills now and then passes through exquisite little dells, where beautiful and fragrant flowers greet him at every step, where rills gush from every rock, and every tree is full of singing birds, so that he can not but say, "Oh, that I had a tabernacle here!" so, now and then, we pass into days that are grown all over with flowers fragrant with praise. All things seem beautiful; and we have a near and touching conviction that events flow from the gift-covered right hand of God, and that they are tokens of his particular thought of us! We say, "The lines have fallen to us in pleasant places;" and there is an irrepressible desire to render thanks, and earnest longing to give back love for love received. I do not know that there is any literature for this sense of gratitude except tears, and we can only stand before God and shake, as flowers shake when the wind blows upon them, and the dew drops off!

Have you never seen times when you could not praise him enough? There are some hymns which are always dear, because in singing them it seems that I am really praising God. There are a great many hymns that tell us to praise God, and that tell us about praising him; but how few hymns of uninspired writers contain the very thing itself, and burst forth in high jubilation. How little literature there is that is suited to the purposes of praise, except David's spiritual hymns and psalms, which not only pour out to God everything the soul can command, but summons the angels, the heavens, the earth, the elements, mountains and hills, trees, beasts, kings, princes, and judges, young men and maidens, old men and children, prophets, priests, and all people, and the everlasting spheres, to praise him! And are there not times when you long to find language with which to sufficiently praise God? Are there not those out of the church, as well as in it, who desire to praise God more than it is in their power to do? Such longings and desires are fore-tokens, hints, earnest, of things yet to come.

I might go on and show that there is the same experience in regard to the divine feeling of prostration before God—the divine feeling of joy in bowing before him. You have a disposition, if you are of a

noble nature, to bow to men where you trust in them, and sympathize with them, and have a consciousness that their taste, and purity, and intellect do you good. Bowing is lifting up under such circumstances. And this disposition to bow to our own species is but the intimation of a higher feeling which we shall experience when we stand in heaven and before God.

I need not stop to speak of the blessedness of the liberty of the soul, and the blessedness of self-sacrifice—of doing and suffering for others. I think every man who is not a commentator must know what Paul meant when he said, "I could wish that myself were accursed from Christ for my brother." This is the poetry and extravagance of a noble and generous heart. These things I count as being also earnest, of the Spirit of God.

Beside, I believe there are whispers of God to the soul. I do not think the Holy Ghost is paraded in the Bible merely to make up the number three in the Godhead. I believe there is a divine, penetrating life-power, which comes from the bosom of the Eternal Father upon us. I believe that our sense of truth, our thoughts, and our experience, in this world, are influenced by the immediate touch of the mind of God upon our mind. But this is a subject so broad of itself as to require a separate treatment. I mention it in passing, only to make up the completeness of this statement.

In view of this, I remark, in the first place, upon the little use men make of the glimpses which they get into the future. You are apt to think that the materials for your religious instruction must be gathered out of the Bible and out of the closet. You will get a good deal out of the Bible, and you will get a good deal out of the closet; but God does not live in the Bible, or in the closet, alone. He lives wherever you go, he lives in your soul, and his providence is manifest in your daily experience.

The intimations which God is giving you are designed to be to you a means of grace, of instruction, of consolation, and of advancement in the divine life. Look well at what God is revealing to you every day. There is much in it which you cannot afford to cast away. You will find that the interpretation of God's Word to your soul, stands largely in the experience he is working out in you. It is not necessary that we should be able to reason upon these intimations and understand them in every particular.

Some persons attempt to ascertain exactly to what they point. This is foolish. If I am lost in a forest and have waited all night long to learn the points of the compass, I do not stop when morning comes to get a full view of the sun. As soon as I see a growing brightness in the East, I say to myself, "Now I know my direction: for that is east, and that is west, and that is north, and that is south." I think there are thousands of intimations that we get, which, although we can not fully understand them, plainly indicate that they are designed of God to point out our way in this world; and that is enough. These partial views of the future, and not pleasurable ones, are just what we need to stimulate our hope and faith. They are transient, but they are long enough to work out God's designs in us. They come quickly, and go quickly; but if we are wise their impressions upon us will be abiding.

You men of provision, you prophets, you seers, you that are lifted out of darkness into light that you may discern the marvelous things that belong to the children of God, have you anything in your experience which answers to what I have spoken? Are you able to see the future through the present?

Behold, gathered together here to-day, a great congregation around this ensnrouled table. Nobody lies there; it is not a coffin. And yet, beneath this whitened cloth is the broken body and the shed blood of Christ. And what power have you to discern more than the mere elements of bread and wine? Can you discern the Lord's body? But stop! Why should you discern the body? "Through the pierced body of Christ can you discern the heart of God? Through that manifested form of Christ, incarnated for your sake, can you discern the spirit of Christ—the everlasting and the eternal spirit of love? And to-day, when you take bread for the body and wine for the spirit, can you so appropriate them as to really and truly take that which they signify?

We are once more about to sit down in sweet fellowship together. A great many of our brethren of this church, however, are not here. Some recline on beds of sickness; some are driven far away in distant lands and in distant parts of our own land; some, peradventure, are wanderers, and are not with us, and a great many are with us who are not visible, but who dwell in our midst in spirit. The Church in heaven and the Church on earth are one.

To-day we come, dear brethren, in sweet fellowship, to partake of the memorials that signify the matchless sacrifice, love, sufferings and redemption, which Jesus Christ wrought out for us. I bid you all welcome. This is not an unmeaning form. It is not a ceremony repeated. It is a message of God, brief, simple, but real, to those who are able to understand it. Come, then, all of you who may come. None need come who feel that they are not sinful, for this is a message to those that are sinful. None need come who feel that they are only in a slight measure sinful, and that they can recover themselves. If there are any here who feel that only the atoning power of God can cleanse them from their sins, and they can take Christ, and say, "Thou art my Savior, my soul's deliverer, and I put my trust in thee," then manifestly this message is for them.

But, then, what about all these questions respecting ordinances, and divisions and sects? Let those be troubled by these things who will; I will have none of them; and I stand to declare that the Sacrament of the Lord's Supper, as a spiritual message, is to be spiritually offered; and I offer it to every soul that is sick, that is conscious that he is sick, that feels that nought but the power of God will heal him, and that is willing to take Christ as his Savior. If your lot is cast in other churches, you are welcome on these conditions. I invite you, not because you belong to this or that Church. Such as belong in sincerity to the Lord Jesus Christ—such, and only such, do I invite to sit down and partake with us of this blessed sacrament.

[illegible]

discoveries to make before I can ever more ridicule Spiritualists, or suspect them, as a body, of either universal ignorance and credulity, or of sinister or selfish motives. I am not going to trouble you and your readers with the details of my experience; I have seen nothing more wonderful than thousands of others say they have seen. All I have to say to my friends is, do not be above me in thing Spiritualism; if you see nothing very strange and startling, do not hastily conclude that no one else has seen anything of the kind; it is likely possible that persons of Spiritualistic may be really sincere and disinterested, and that some of them, with fair large and well-armed heads, may have intellect as well as honest, and especially of the truthfulness and honest tendency of honest men. Their doctrines, and considerable part of their literature, and do not take sides with the clergy, or common enemies, in vilifying them. In short, I would be partial to Spiritualists a kind, a candid consideration of their pretensions and principles."

The Herald of Progress, A. J. Davis, Editor.

The first number of this paper is before us. We publish the Prospectus on page 190 of this number. Our numerous contributors and friends of Harmony, or of Harmonial Philosophy, will be surprised to learn that "it will be the first to fearlessly expound and undisguisedly advocate the facts and principles of Nature, Reason, and Intuition—as seen in the light of the Harmonial Philosophy—and the first, also, to explain and teach the New Theology," etc. We cordially welcome all really earnest and unostentatious helps, and we wait, in hope to be better pleased with succeeding numbers, and therefore defer remarks. They say:

"The publication of the *Herald of Progress* is a fixed fact—well guaranteed—with no contingencies about it. The time of commencing our regular issue, is, however, for obvious reasons, undetermined, though it will not be delayed many weeks. The length of this interval depends upon those to whom this number is sent, and the promptness and extent of their returns."

"We hope to make each succeeding number fully equal to this. Indeed it is but reasonable to presume that we may so profit by experience, as to make future issues greatly superior in interest and value to this, our specimen number."

SPIRITUAL REGISTER.

We have received a package of the *Spiritual Register*, by Uriah Clark, for the year 1860. It is a small pamphlet of 36 pages, price 10 cents. We have it for sale at this office. The *Register* seems to have been prepared with great care, and is full of valuable information to Spiritualists and the world. The Index is as follows:

Calendar, for 1860. Speak's Almanac. Greeting. Spiritual Theory. What Spiritualism has done. The Soul's Authority. Living Inspiration. Remission of Sinners. True Reform. Individual Freedom. Spiritualism and the Bible. Can Spiritualism Stand Alone? The Spiritual Depression. Mediums Defended. Agitation. Radicalism, Reformers. Search the Scriptures. Angel Helpers. Great Munk. Spiritual Progress. True Marriage. Vision of Progress. Spiritual Theory. Spiritual Intercourse. Trial and Triumph. Divine Love. Speakers. Places of Meetings. Mediums. Journals. Publications. Schools. Spiritualists in America. Summary.

Mr. Clark sums up the number of Spiritualists as follows:

Maine	50,000	Louisiana	20,000
New Hampshire	25,000	Arkansas	3,000
Vermont	30,000	Ohio	200,000
Rhode Island	10,000	Michigan	80,000
Massachusetts	150,000	Indiana	60,000
Connecticut	30,000	Illinois	100,000
New York	420,000	Wisconsin	80,000
New Jersey	6,000	Iowa	26,000
Pennsylvania	40,000	Minnesota	4,000
Delaware	3,000	Missouri	32,000
Maryland	9,000	Kansas	2,000
Virginia	10,000	Nebraska	2,000
North Carolina	5,000	Florida	1,000
South Carolina	3,000	Texas	25,000
Georgia	7,000	California	40,000
Kentucky	11,000	Oregon	2,000
Tennessee	22,000	New Mexico	2,000
Alabama	8,000	Cuba	1,000
Mississippi	20,000	South America	20,000
The Canadas	42,000		
Total number of believers			1,600,000
Increase during the year			160,000
Nominal believers			5,000,000

Spiritualists, Eastern Continent	800,000
Number now living supposed to recognize the fact of Spirit intercourse	15,000,000
Population of the United States	30,000,000
Christian communicants	5,000,000
Non-professors out of the Ark of Safety, whom Spiritualism seeks to save	25,000,000

Entire population of the Globe	1,000,000,000
Professing Christians	50,000,000
Supposed to be genuine Christians	5,000,000
Of doubtful destiny, according to Orthodoxy	995,000,000

Summary.—Whole number of Home and Foreign Journals, in part or wholly devoted to Spiritualism, about 30, reaching over 200,000 readers; books and pamphlets, 600; places of meetings and lectures in America, 1,500; speakers reported, 408, probable number in all, 1,000; mediums reported, 303, probable number, 50,000; schools, 3, and one Collegiate Institute contemplated; several humanitarian movements and associations; actual believers, 1,600,000; nominal, 5,000,000.

SPIRITUALISM IN ALL AGES.

CRÆSUS AND THE DELPHIC ORACLE.

We closed the chapter on this subject in our last issue, by an account of a very curious case to which we allude, the ancient Lydian king, subjected to the Delphic Oracle. A brief history of the remarkable intercourse which Cræsus subsequently had with that oracle, will now be given, from which additional evidence of a spiritual intelligence communicating through that medium will be manifest, though it will be seen that in the end Cræsus was not much the gainer by his attempt to use this power for his own selfish ends, and to the disadvantage of others possessing equal rights, and entitled to equal immunities with himself.

After the events we have related, Cræsus offered up expensive sacrifices to the Delphic Apollo, and presented rich gifts to his shrine, and then inquired of the oracle, through messengers sent for that purpose, whether he might auspiciously proceed to a war with the Persians. The answer was:

"By crossing Halys, Cræsus will destroy a mighty empire."

This very ambiguous response, which did not say what particular empire would be destroyed on the specified conditions, Cræsus interpreted according to his selfish wishes; and after testifying his gratitude to Apollo by additional presents to the Delphians, he sent a third time to the oracle to inquire whether his power would ever suffer diminution. The answer was:

"When o'er the Medes a mule shall sit on high,
O'er pebbly Hermus then, soft Lydian, fly;
Fly with all haste; for safety scorn thy fate,
Nor scruple to deserve a coward's name."

When this response was communicated to Cræsus, he was more delighted than ever; for as he could not conceive it possible that a mule would ever be king over the Medes, he inferred that he had nothing to fear, either for himself or his posterity. He therefore proceeded to form an alliance with the Lacedæmonians, and make preparation for the war. Passing with his army, over the river Halys into the Median territory, he began to devastate the country. He was soon met by the army of Cyrus, the Medo-Persian king, and after an indecisive engagement, deemed it prudent to retire to Sardis, and there wait for his allies. Here, after a battle in the open field near the city, in which the Medes were victorious, he was closely besieged, and the city was soon taken, and Cræsus himself made prisoner.

An incident related by Herodotus, which occurred at the battle before Sardis, may here be mentioned as among the facts illustrating the character of the ancient oracles. It seems that Cræsus had a son who, though in other respects highly accomplished, was unfortunately dumb. In his former days of good fortune, Cræsus had made every attempt to obtain a cure for his son's infirmity, and among other things he sent to inquire of the Delphic oracle concerning his case. The Pythian returned this answer:

"Wide-ruling Lydian in thy wishes wild,
Ask not to hear the accents of that child;
Far better were his silence for thy peace,
And sad will be the day when that shall cease."

"During the storm of the city," says Herodotus, "a Persian, meeting Cræsus, was, through ignorance of his person, about to kill him. The king, overwhelmed by his calamity, took no care to avoid the blow, or to escape death; but his dumb son, when he saw the violent designs of the Persian, overcome with astonishment and terror, exclaimed aloud, 'O man, do not kill Cræsus.' This was the first time he had ever articulated, but he retained the faculty of speech from this time as long as he lived." (Herod. Olio. 85.)

The city being captured, Cræsus, bound in fetters, was condemned by Cyrus to be burned. As he stood erect upon the huge wooden pile to which the fire was about to be applied, he thrice pronounced aloud the name of Solon. Cyrus, hearing this, asked what it meant, when Cræsus, being pressed to explain, mentioned the circumstance of his having, in the days of his prosperity, been visited by Solon, the sage of Greece, to whom he exhibited his wealth, asking him if he did not esteem him a happy man; when Solon replied that no man can be pronounced happy until it is seen in what manner he dies. This incident related by Cræsus, caused Cyrus to reflect upon the cruelty of the act he was about to perform, in putting to death a man who was his equal, when he commanded that the flames, already lighted, should be extinguished. As he was brought

down from the pile, Cyrus, addressing him, said, "Cræsus, what could have induced you to invade my territories and become my enemy rather than my friend?" "O King," replied Cræsus, "it was the prevalence of your good and my evil fortune that prompted my attempt. I attacked your dominion, impelled and deluded by the deity of the Greeks," etc.

During a colloquy which then ensued, the language and bearing of Cræsus excited the admiration of Cyrus, that he exclaimed, "Cræsus, your conduct and your words mark a princely character. I desire of you, therefore, to request of me whatever you please, and your wish shall be instantly gratified." "Sir," replied Cræsus, "you will graciously oblige me by your permission to send these fetters to the god of Greece, whom, above all others, I have honored; and to inquire of him whether it be his rule to delude those who have claims upon his kindness." Cyrus acquiesced in the request of this implied reproach; in response Cræsus related to him the particulars of the oracular communications he had received. As he concluded his story, Cyrus, smiling, replied, "I will not only grant this, but whatever else you may require." Cræsus accordingly dispatched some Lydian messengers to Delphi, directing them to place the fetters upon the altar of the temple, and ask if the deity were not desirous of the deception he had practiced upon Cræsus. In answer to his inquiry, the oracle, to make war upon Cyrus, and to prevent the overthrow of his empire, which was the object of the first fruits.

The messengers, arriving at Delphi, and having made their report, when the Pythian priestess was consulted by the king, replied as follows: "That to avoid the destruction of his empire, which was impossible, even for a deity, he should expiate the crimes of his ancestors, and in particular that Apollo was desirous to have this done, and that he should upon the descendants of Cræsus, but to avoid the destruction of the deities of fate, that he had really done so, and that he should as possible; and, to show his partiality to Cræsus, he should the ruin of Sardis to be deferred till the day when Cræsus should be released, that if he should be released, he should punctually fulfilled, he would be released, and that if he was captive; neither ought he to fear that he would be released, being consumed by fire, Apollo had said that he would be released, that with respect to the destruction of his empire, he was not justified in his complaints; for Apollo had said that if he made war with the Persians, a mighty empire should be overthrown; the real purport of which communication, if he had been anxious to understand, it became him to inquire whether the god alluded to his empire, or to that of Cyrus; but that, not understanding the reply which had been given, he had descended to make a second inquiry, he had seen him, and the cause of his own misfortune; that he had not at all comprehended the last answer of the oracle, which related to the mule; for that this mule was Cyrus, who was born of two parents of two different nations, of whom the mother was noble and the father was mean." It is said that on hearing this reply, Cræsus excused the oracle and acknowledged himself at fault.

The nature of the "ambiguity" with which the ancient oracles are charged, with the reasons for the same, may be understood from this interesting story of Cræsus and the Delphic Apollo. It is evident that the main questions of Cræsus, like many questions that are asked of Spirits in modern times, were dictated by supreme selfishness; and these questions were asked of a spiritual intelligence which ought not, and it seems then did not, favor the personal interests of one man to the exclusion of others. How, then, could Cræsus have been consistently answered any otherwise than enigmatically, if answered at all? The oracles, however, especially that relating to the mule, as explained by the Pythian, exhibit an appositeness to the events which actually happened, which forbid the supposition of guessing or imposture as involved in the affair.

It is to be remarked, also, that Apollo's acknowledgment of subjection to the laws of "Fate" (Providence) gives proof of his inferiority to the Supreme Divinity, and that he was, in some sense, a Spirit, demon or genius who presided over particular human concerns, as was taught by the ancient Christian fathers.

* See an oracular prediction of this, Herod. Olio 13, in reference to the crime of Gyges, in the murder of Candaules. Cræsus was the fifth descendant from Gyges, the genealogy being, Gyges, Ardyx, Saddyates, Alyattes, Cræsus.

TRANSLATION FROM LIVRE DES ESPRITS.

BY E. RAPHER JOHNSON, TIVOLI, ILL.

The following translation, furnished us by the kindness of a correspondent, gives a specimen of the mode of philosophizing on the subject of Spiritualism pursued by some of our French friends:

TO HIS HIGHNESS THE PRINCE OF ———:

PRINCE: Your Highness has done me the honor of addressing me several questions upon the subject of Spiritualism. I will endeavor to answer as well as our present knowledge of the subject will admit, by summing up in a few words what study and observation have taught us. These questions involve the first principles of the science; and, to give more clearness to their solution, it is necessary to keep their first principles present to the mind.

Permit me, therefore, to take this matter in hand from a more elevated or elementary position, by placing as preliminaries certain fundamental propositions, which propositions will, of themselves, serve as answers to some of your questions.

1. There exist invisible beings outside of this corporal, visible world, and these constitute the world of Spirits.

2. Spirits are not distinct, separate beings, but the souls of those who have lived upon earth, or on other planets, and who have thrown off their material envelopes.

3. Spirits present all possible degrees of intellectual and moral development; consequently there exist good and bad, enlightened and ignorant, volatile, lying, cheating, and hypocritical, who seek to deceive and lead into error, as also there exist those who are superior in all things, and who only seek to do good. This distinction is a point of great importance.

4. Spirits surround us unceasingly; unknown to us they direct our thoughts and our actions, and thereby influence the events and destinies of the human family.

5. Spirits frequently attest their presence by material effects. These effects are not supernatural. They appear as such to us, because they rest upon laws outside of those known as appertaining to matter. These laws once understood, the effects at once class themselves in the category of natural phenomena.

6. It is thus that Spirits can act upon inert matter, and cause bodies to move without the aid of exterior agents. To deny the existence of unknown laws, solely because we do not understand them, would be like setting limits to the power of God, and believing that Nature has said her last word, and can teach us nothing more.

7. Every effect has a cause. This no one disputes. It is, therefore, illogical to deny a cause, simply because to us that cause is unknown. If every effect has a cause, all effects of intelligence must have an intelligent cause. If the intelligence produced is not of us, it becomes evident that it is outside of us.

8. In the phenomena of natural science we act upon inert matter, which we manipulate at our will; but in the spiritual phenomena we act upon mind, which has its own free will, and is not subject to our will. There exists, then, between ordinary and known phenomena, and spiritual phenomena, a radical difference in principle; and this is why vulgar science becomes in this case an incompetent judge.

9. Incarnated Spirit has two envelopes; the one material, which is the body, the semi-material and indestructible, which is the *perisprit*.* In throwing off the first, it retains the second, which constitutes a sort of body, but of essentially different properties. In its normal state it is invisible to us, but can become instantaneously visible, and even tangible. This is the cause of the phenomena of apparitions.

10. Spirits are not, as generally supposed to be, undefined, airy nothings, mere abstractions, but real, limited beings, having individual existences, who think and act of their own free will. They everywhere surround us. They people space, and transport themselves with the rapidity of thought.

11. Man can hold communication with Spirits, and receive from them direct interchange of thought, by writing, by speech, and other means, the Spirits being present with us, or coming to our call, and by certain intermediaries establish a continued communication with them, as a blind person would with those who have sight.

12. Some individuals more than others are gifted with a special aptitude for transmitting communications from Spirits. These are mediums. Their rôle is that of interpreter; it is

an instrument which the Spirit makes use of. This instrument may be more or less perfect, and hence the more or less perfect communications.

13. The spiritual phenomena are of two classes, the physical and material, and intelligent communications. The physical effects are produced by inferior Spirits, the elevated Spirits as little busying themselves with these as our savans would with tumbling or jugglery; their rôle is to instruct by reasoning.

14. Communications can emanate from inferior Spirits as well as from superior. They are known, like men, by their language. That of superior Spirits is always serious, noble, and full of benevolence. All trivial and inconsistent expressions, all thoughts contrary to good sense, that denote pride, acrimony, or ill will, necessarily emanate from an inferior Spirit.

15. Elevated Spirits teach all that is good; their morals are that of the Gospel; they preach union and charity, and never deceive. Inferior Spirits utter absurdities, falsehoods, and often gross indelicacies.

16. The excellence of a medium does not consist merely in the facility of giving communications, but rather in the nature of what he receives. A good medium is he who sympathizes with good Spirits, and only receives good communications.

17. We all have a familiar Spirit, who clings to us from our birth, who guides, counsels, and protects us; this Spirit is always good.

18. Beside our familiar Spirit, there are others who are attracted to us through sympathy for our good qualities or our defects, or by former terrestrial affections. From which it follows that in all assemblages there is always a crowd of Spirits more or less good, according to circumstances.

19. Can Spirits reveal the future? Spirits know of the future only in proportion to their elevation. Those who are inferior do not even know their own futures, much less that of others. The superior Spirits know the future, but they are not always permitted to reveal it. Both in principle and by a wise Providence the future must be hidden from us; did we know it, our free will would thereby be trammelled. The certainty of success would take from us all desire for exertion, and the certainty of misfortune would discourage us; though sometimes the knowledge of the future may be useful, but of this we are not always capable of judging; the Spirits reveal it when they think it proper, and then they have permission so to do; it is then done spontaneously, and not at our request. It is necessary to await the occasion, and not to insist, in case of a refusal, as otherwise we expose ourselves to come in contact with frivolous Spirits who amuse themselves at our expense.

20. Can the Spirits guide us by direct counsel in the affairs of this life?

Yes, they can, and do it willingly; their counsels come to us daily by the thoughts they suggest. Frequently we do things, and attribute the merit of our acts to ourselves, but which are in truth but the result of inspirations transmitted to us. As we are surrounded by Spirits who solicit us, some in one direction, some in another, we have always our free will to lead us in making the choice, and happy it is for us when we give the preference to the good. Beside these occult counsels, we may also receive them direct through mediums; but this presents the case which calls for attention to the fundamental principles of which we have already spoken. The first thing to be taken into consideration is the quality of the mediums, if you are not one yourself. A medium that has nothing but good communications, and who, by his qualifications, sympathizes only with good Spirits, is a precious being, of whom we may expect good things, provided we second him by the purity of our intentions and wishes. I may go even farther, and say that such are instruments of Providence.

The next point, of no less importance, consists in the nature of the Spirits we address, and it must not be supposed that the first comer may always guide us properly. Whoever would seek in Spirit-communication only a means of divination, and view a medium as a kind of fortune-teller, would greatly deceive himself. We should consider that we have friends in the Spirit-world, who interest themselves in our behalf, more sincere and devoted than those usurping that title here on earth, and who have no interest in flattering or de-

ceiving us. Beside our guardian Spirit, there are relatives and those who were attached to us while upon earth, or to its who seek our welfare through sympathy with our life character. These come willingly upon being called, or even without being called. We often have them at our side, without being aware of their presence. It is of these we may be counsel by the direct means of a medium, and who frequently give us such without being asked. They do it more frequently in silence and confidence, when no external influence is present to disturb. Beside, they are very prudent, and there is no occasion to fear any indiscretion on their part; they become silent when a pair of ears (*de trop*) present themselves. They give advice more frequently when they are in frequent communication with us. As they only tell things when approached, we must await their willingness, and not imagine they will once satisfy all our demands. They wish to show us only what they are not at our orders.

The nature of the answers depend very much upon the manner of framing our questions. We must learn how to converse with Spirits, as we have had to learn to converse with each other; in all things experience is necessary. Beside, habit causes the Spirit to identify itself both with us and the medium; the fluids or agents combine, and communications become more ready. Then becomes established between them and us, real, familiar conversation, and often what they do not tell one day, they will another. They become accustomed to our manner and views, and we to theirs; both are mutually more at ease. As to the interference of evil and deceiving Spirits, which is the point we wreck upon, experience also teaches how we may avoid these, and we can always do it. If we give them no hold upon us, they do not return, finding they only lose their time.

21. What is the utility of propagating these spiritual ideas?

Spiritism being the evident, palpable proof the continued existence, of the immortality and individuality, of the soul, becomes the destruction of materialism, that negation of all religion, that deep sore of all social existence. The numbers of persons that have been led to more sane and healthful views are already very great, and increase daily. This alone would be a universal boon. It proves not only the existence and immortality of the soul, but also exhibits the happy or unhappy condition of the soul, according as the life has been when on earth. Future punishments or suffering, future rewards or happiness, are no longer mere theories or subjects of doubt. These, through Spiritism, have become patented, and now placed before our eyes; and as there is no religion possible without a belief in God, and in the immortality of the soul, as also in future rewards and punishments, Spiritism restores those to belief in whom such faith had become extinct. The final result is that it becomes the most powerful auxiliary to true religious ideas. It gives religion to those who have none; it fortifies it in those who are wavering; it consoles by the certainty of a future, and causes us to receive with patience the tribulations of this life. This is why those who have penetrated these mysteries have been made happy thereby; it is to them a light that casts aside all darkness, all agonies of doubt. They see in it a power to neutralize all doctrines subversive of social order, bringing man as it does to a sense of reciprocal order.

22. May not a belief in Spirits be dangerous to reason?

All the sciences have furnished their share to the insane asylums. Must we condemn them for that? Are not all the religious beliefs there barely represented? Would it be just to condemn religion on that account? All absorbing, intellectual occupations verge toward exaltation, and may easily react upon the brain. There would be some reason in fearing a special danger on this head from Spiritism, if it were the sole cause, or even a preponderating cause of insanity. Much noise is made of two or three cases that would have attracted no attention under any other circumstances; and, moreover, no account is taken of the predisposing causes. I could cite cases where the spiritual ideas had arrested insanity in process of development. To sum up, Spiritism offers no greater danger than the thousand daily causes. I may even say more; it presents much less danger, as it carries with it its own corrective, by the direction it gives to thought, and the calm it yields to the soul, and which, when rightly understood, at once neutralize all external effects. Despair is a prominent cause of

* This *perisprit* corresponds, I think, to what we term nerve-Spirit.

insanity, and as Spiritism causes us to see all things, even the most painful with calmness and resignation, we acquire the strength to overcome despair.

23. Is not spiritual belief the consecration of the superstitious ideas of antiquity and of the middle ages, and does it not give credence to them.

Do not people devoid of all religion consider all religious faith to be superstition? An idea is superstitious only because it is false, and ceases to be such when known to be a truth which had been denaturalized by the imagination. Therefore, to take away from these ideas their fantastic apparel, and leave only the reality, is doing the work of destroying superstition. This is the effect and final result of the science of Spiritism, which unveils what is false or true in the popular beliefs. Since a long time apparitions have been regarded as a superstition, but now that they have become a *proven fact*, and more perfectly explained, they at once enter the domain of natural phenomena. Condemn them as much as you please, you can not prevent their recurrence; those no longer fear them who by the aid of Spiritism are enabled both to understand and explain their nature. On the contrary, they rather desire to witness this new power. When the reality is shown, and the cause explained, then the indignation pauses upon the limits of the possible and the marvelous; the absurd at once disappears. Among these marvels may be classed cabalistic practices, the virtue of omens, sacramental formulas, amulets, unlucky days, diabolic interferences, and so many other things which Spiritism, rightly understood, can show the absurdity, and prove the origin.

These, Prince, are the answers I have thought proper in order to answer your questions, happy if they corroborate the ideas you had already formed upon a subject of such great importance.

ALLAN KARDEC.

EXCERPTS OF FORMER SPIRITUALISM.

MR. PARTRIDGE.—*Sir*: If any facts of Spiritualism and ancient prophecy will be acceptable for your paper, I will, from time to time, copy those that I think will be interesting to your readers. A few persons are familiar with ancient history, but hundreds are totally ignorant of it, and think that the phenomena of Spiritualism are a new device of Satan to lure them. My friend, Miss E. Hardinge, writes me from the South that the TELEGRAPH is much thought of, and is doing the cause a great deal of good.

Yours, respectfully, J. J. M., 51 Greenwich-street, N. Y.

Prophets of the olden time were, and still are, revered as chosen vessels, commissioned by the Deity, and speaking infallible truths, as the Spirit gave them utterance. The divine Spirit has not abandoned the human soul, and man can still prophesy; and overwhelming evidence is presented to every honest and sincere inquirer after truth, that disembodied Spirits are now communicating with us, as in the days of the magi.

Ahijah, a noted prophet, lived at Shiloh. He foretold that Jeroboam, the son of Nebat, should be King over ten tribes of Israel, (1st Kings.) He wrote a part of the history of Solomon's reign.

Daniel, the prophet, was of the royal House of Judah, and educated in the learning of Chaldeans. He quickly excelled all others in learning; his wisdom was superior to that of the wise men of Babylon. Daniel was truly a prophet of God, being favored with visions, and foretelling the changes of empires. His predictions are distinct, and serve as a key to those of Isaiah and the revelations.

Some of the ancient philosophers maintained that every man had two demons or genii, the one good and the other bad—Spirits which, as they supposed, presided over the actions of men, gave private counsels, and watched over their secret thoughts. The genius of Socrates is remarkable. It informed him of many particulars, and stopped him from the commission of all crimes and impiety. These demons received honors in having altars and statues erected to them. Damagetus, a man of Rhodes, constantly inquired of oracles in the important affairs of life, and married his wife according to directions thus received. This was 670 years before Christ.

Deborah became a prophetess and judge of Israel. Elijah, the prophet, descended from heaven 930 years after his translation, and conversed with Jesus on the Mount. Elisha, the disciple of Elijah, was the only witness of the miraculous translation, and ere Elijah departed, his mantle fell upon Elisha, who also received the gift of prophecy.

According to Lucien, the souls of the good are placed in the elysian fields after death, to wander forever in beautiful gardens and delightful meadows, where birds continually warble, and bright suns and glittering stars forever shine. Plutarch placed this in the center of the earth. Among those who believed in the Metempsychosis, was Pythagoras. He affirmed that he had been once Euphorbus, and that his soul recollected many exploits which had been performed while it animated that Trojan's body. He often foretold events; he lived upon the purest food, and clothed himself like the priests of Egyptian gods. He forbade his pupils to eat flesh, beans, or any impure thing. He studied astronomy and mathematics. To him the world is indebted for the demonstration of the forty-seventh proposition of the first book of Euclid. His system of the universe, in which he placed the sun in the center, and represented all the planets as moving in elliptical orbits round it, was deemed chimerical and improbable, till the philosophy of the sixteenth century proved it to be true. It is supposed that he died four hundred and ninety-seven years before Christ.

Hermotimus was a famous prophet of Clusomenæ. His soul was often separated from his body, and wandered in every part of the earth to explain futurity, after which it returned again and animated his frame. His wife, who was acquainted with the frequent absence of his Spirit, took advantage of one of these occasions, and burnt his body, and thus deprived the Spirit of its natural receptacle. Hermotimus received divine honors in a temple at Clusomenæ, into which it "was unlawful for woman to enter."—*Pliny*.

"Mauritius, the Emperor, was warned in a vision that himself and his whole family would be killed by one Phocas. He told it to his son-in-law, Philippus. Inquiry being made if any could be found in his army of that name, there was only one, and he a notary. He therefore supposed himself secure enough from one of so mean a fortune. Soon after this there was a mutiny in the army, upon the detention of their pay; and in the tumult, Phocas was saluted Emperor. The army returned toward Constantinople; Mauritius fled to Chalcedon, where both he and all his relations were put to death by the command of this Phocas."

Glaphyra, the daughter of King Archelaus, after the death of her two first husbands, (being married to a third, who was brother to her first husband, and who was so passionately fond of her that he left his former wife to marry Glaphyra), had a dream. She thought she saw her first husband coming towards her; he embraced her with tenderness, when she expressed her surprise at seeing him again; he addressed her thus: "Glaphyra, thou hast made good the old saying, that women are not to be trusted. Was I not the husband of thy virginity? Had we not children? How could'st thou forget our love so far as to enter into a second marriage, and a third; nay, to take for thy husband a man who has so shamefully crept into the place of his brother? However, for the sake of our past love, I shall free thee from thy present reproach, and make thee mine forever." Glaphyra told the dream to several of her acquaintances, and she died soon after.—*Josephus*.

The Priest Hilkiah, had a son Jeremiah, who was chosen by God, at an early age, to the prophetic work, in which, though he entered on it with reluctance, he became one of the most zealous, and one of the greatest of Prophets. He lived in the reigns of Josiah, Jehonah, Jehoiakim, and Zedekiah. He was imprisoned; his life was conspired against; by order of the King he was thrown into a dungeon whose bottom was a mire. He was set at liberty by Ebedmelech. He was carried to Egypt where he died.—*Jer.*

The prophet Isaiah, was endowed with great power of mind. His writings are sublime. After prophesying for sixty years, he was sawed asunder, as the people despised his warnings.

CURIOUS VISUAL PHENOMENA.

CHARLES PARTRIDGE, Esq.: In the summer of 1857, I commenced to read your paper. I did not then believe in spiritual manifestations, but have since seen enough to convince me. In the winter of 1858, my eyes were strangely affected. They were jerking and twitching all the time. I thought at the time that this was the effect of a cold in my head. Soon I began to see something like webs before me, all interwoven, and like threads of gold. I found that my seeing powers were increasing, for every day this appearance became larger and plainer,

and assumed various forms impossible for me to describe. In the first place it appeared like stars all united together, and bright as gold, so bright it would dazzle my eyes; at other times it would be as white as snow. I saw this strange appearance night and day, and when it appeared a mile off at that distance it appeared twenty feet high, and white as snow. What seems strange is, at a distance it seemed so large, and when it came to me I could see it all on the crystal of my watch, as a miniature of what I saw in the heavens. I have lain on the grass, and watched it for hours; I have seen it come down in chains of gold, all woven curiously together with jewels, such as I never beheld for brightness and beauty of colors.

I see this appearance everywhere I go, and it is where I can not go now. I have seen it in the fire; I have seen it on the water, and I have seen it under the water while bathing, last summer. I dived under the water, and saw it the same. No man can hide himself from the Spirit, for it penetrates all things in this world. I have seen it go through trees, houses, or any object that came in the way. I have put my hand over my eyes, and seen it in my hand, the same as if my hand had not been there, only smaller. I have shut my eyes, and seen it the same as with my eyes open.

There yet is another wonder that appears nearer to me, and closer to me. This comes down and looks like a vine. I can not compare it to anything else. It is transparent, and curiously formed. The top of this vine I can not see, but almost as far up as I can see there is the face of a woman, which appears to look down on me. I have seen it when it appeared to be a man's face. These faces look as if there was a thin veil over them, and often a brightness comes over the face so that I can not see it, but still can see the vine. The thick end of this transparent vine is upward, and it tapers toward the earth, branching out in different small branches. The formation of this vine appears to be that of a ring within a ring as far up as I can see it; for the top of the vine I never saw, for it fades from the sight as a rainbow does in the cloud.

No person can see these things except me. I did venture to tell a little of what I saw to one or two, but they showed a disposition to make fun of me. They think it all imagination, and think me a coward. I care not what they think, but I have seen things that would try their courage. All I have here related I have seen in the daytime. When I see at night, I behold beautiful lights. I have likewise been touched, and have felt arms around me, and hands laid on me. I have never been at a circle yet, and can't help thinking Spirits want to communicate with me. * * *

Yours for the truth, ISAAC JUNKINS.
VERONA, WESTMORELAND CO., PA., Jan. 8, 1860.

From "The Bohemian," an unpublished Drama.

CHANT OF THE ZINGARI.

BY C. M. KETELIAS.

The stars hymned our glorious birth,
The stars in their mystery—
And sang to the children of earth,
Hail! hail to the Zingari!

They've a sight that is not your sight,
Won from star, and from herb, and from sea,
And they read by a spiritual light
The book of man's destiny.

There is written life, fortune, and death,
By the Sisters, the magical Three;
Hold your palm, they are twining your wreath,
List! list to the Zingari!

They have drank of the Nile's rich stream,
And can at their sovereign bid,
Call Cheops from out his long dream
Of Fame, in his Pyramid.

They have knelt to the Ibis' wing,
Which Memnon had charmed from heaven,
And each wonderful, mystical thing—
The Sphinx to their knowledge hath given.

For the words that the Zingari tell,
By the star, and the herb, and the sea,
A boon for Egypt's spell!
Which shows you futurity.

For further description, the reader is referred to Ditson's very fascinating account of Egypt, Ethiopia, Nubia, etc.; but he is warned to beware of its witchcraft.

CHARITY.—Charity embraces the wide circle of all possible kindness. Every good act is charity; exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

DYING AND RETURNING TO LIFE, AS AN EXPERIMENT.

JAMAICA, N. Y.

EDITOR SPIRITUAL TELEGRAPH: Dear Sir—Seeing the articles inserted in your paper which I left for your approval, gives me hopes that I may contribute other useful matter. I now send you an account of a gentleman in England who could die and recover at will:

"Colonel Townsend, a gentleman of excellent natural endowments and of great honor and integrity, had for many years been afflicted with nephritic complaints, attended with constant vomiting, which had made his life painful and miserable during the whole time of his illness. He had observed the strictest regimen, living on the softest vegetables and light animal food, drinking asses' milk daily, even in the camp—and, for common drink, Bristol water, which the summer before his death he had drank on the spot; but, his illness increasing and his strength decaying, he came from Bristol to Bath in a litter, in autumn, and lay at the Bell Inn. Dr. Baynard and I were called, and attended him twice a day for about the space of a week, but his vomiting continued still incessant and obstinate, against all remedies. We despaired of his recovery.

"While he was in this condition, he sent for us early one morning. We waited on him with Mr. Skine, his apothecary. We found his senses clear and his mind calm—his nurse and several servants being about him. He had made his will and settled his affairs. He told us he had sent for us, to give him some account of an old sensation he had for some time observed and felt in himself, which was, that, composing himself, he could die or expire when he pleased—and yet, by an effort or somehow, he could come to life again; which, it seems, he had some times tried before he had sent for us. We heard this with surprise; but as it was not to be accounted for from any known principles, we could hardly believe the fact as he related it—much less give any account of it, unless he should please to make the experiment before us, which we were unwilling he should do, lest, in his weak condition, he might carry it too far. He continued to talk very distinctly and sensibly, about a quarter of an hour, of this (to him) surprising sensation, and insisted so much upon our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture some time, while I held his right hand. Dr. Baynard laid his hand on his heart, and Mr. Skine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any, by the most exact and nice touch. Dr. Baynard could not feel the heart's motion, nor could Mr. Skine see the least indication of breath on the bright mirror. Then each of us, by turns, examined his arm, heart and breath, but could find no signs of life in him. We reasoned a long time about this odd appearance as well as we could, and all of us judged it inexplicable and unaccountable; and fuding he still continued in that condition, we began to conclude he had carried it too far—and at last we were satisfied he was actually dead, and were just ready to leave him. This continued about half an hour; it was about nine o'clock in the morning; but as we were going away, we observed some motion about the body—and, upon examination, we found his pulse and the motion of his heart returning, and he began to breathe gently and spake softly. We were astonished to the last degree at this last unexpected change; and, after some conversation with him and between ourselves, we went away, fully satisfied as to all the particulars of the fact, but confounded and puzzled—being unable to form any rational scheme to account for it.

"I have narrated the facts as I saw and observed them, and shall leave the philosophical reader to make what inference he thinks fit."

I have copied the above from one of my medical works, hoping it may answer some useful end, since some critical remarks have appeared respecting the improbability of Dr. Randolph being able to appear in Spirit to Mrs. Lewis. Does it not seem equally probable that his Spirit can leave his body and return at pleasure, while a man can die so that his attendant medical men actually believe him dead?

In your number of January 7th, an account is given respecting a Spirit warning a certain lord, whose name your correspondent does not seem to know. The name is Lord Lyttleton. The doctor then believed he died, in consequence of his mind being made to believe his dream would be fulfilled; for they did not then believe in apparitions.

I have many useful things to lay before your readers, and will strive to communicate something weekly.

Yours, THOMAS WILSON.

THE CHARITABLE.

Oh, glorious soul! where'er ye be,
Who seeing human misery,
Are filled with Christ-like charity;

Who feed the hungry, clothe the bare,
Attend the sick with pious care,
And thus your brothers' burdens share,

And seeing how the souls of men
Lie bruised and sore with wounds of sin,
Work for their cure with tongue and pen.

In temples rich, in lordly halls,
'Nouth cottage roofs, 'tween prison walls,
In dens where vices the soul appals,

Ye go, unheeding blame or praise,
So that from vice's slimy ways
Some fallen child of God ye raise.

Firm for the truth, though scorn and shame
May hiss envenomed at your name;
Though gibbets rise, and faggots flame,

And whips may scourge, and racks may tear,
A still undaunted front ye bear—
Crowned with the crown of truth ye wear.

For true to your own sense of right,
Ye fight through life a happy fight—
God's own most true elected knight!

Till on! Faint not! for you shall see
In that bright future yet to be
The work ye do crowned gloriously.

For, happy souls, ye work with God,
And what ye lack He will make good
In ways by you not understood.

'Tis heavenly seed that ye have sown;
It can not die, though overgrown
With thorns and tares, or cast 'mongst stone.

The thorns will perish, and the tares;
And still, though slow, pass on the years,
And each some grains of granite wears

Till all the rock is turned to mould,
And then their life the seeds unfold
Till all the harvest waves in gold.

God's blessed ones! would that I, too,
In my poor way might something do,
To prove me somewhat kin to you.

Y.

"TOTAL DEPRAVITY."

MR. PARTRIDGE: As you sometimes admit communications in your columns which have no merit in themselves, (see the article in your last week's issue on "Total Depravity") but for the mere sake of being heard, I have presumed on the strength of such admission, to offer my say. I have read and re-read that article; have consulted "Webster," and an old chirographer of a century since, and I can not for the life of me, understand how there can be a positive and negative side to a totality; how there can be more or less to anything total, is a mystery I can not fathom, and I think nothing short of a Calvinistic Reverend could solve the problem.

Would your correspondent say of persons totally blind, physically, that there was a positive and negative side to their blindness, and that they were growing blinder and blinder every day? True, he might say there was the absence of light, and the presence of darkness, but what, I ask, is such negation worth?

If E. D. H., continues to read the SPIRITUAL TELEGRAPH, which I earnestly hope he will do, I trust that with the aid of the skillful treatment administered through its columns, he may obtain more consistent views on the subject. E. K. H.

POUGHKEEPSIE, N. Y., Jan. 24, 1860.

OFFICIAL.—The "new constitution" of Virginia made all the State officers elective by the people, and of course many good fellows would be chosen without much qualifications for their respective offices.

Among these were Sheriff H., of ——— county, who made himself famous for the novelty of his returns upon processes placed in his hands. On one occasion he tracked a fellow for whom he had a subpoena, to a room where there was gambling going on, and being unable to get in, and not being perfectly certain that the person was in the room, he made the following return: "Not found as I knows on."

A clerk in an adjoining county, who is also a good fellow, employed a good deputy to make up the minutes for him, but, desiring to show off a little, he concluded to read them himself. He did very well till he came to a place where the writ of *Alias Capias* was mentioned, when, turning to his astonished deputy, "Elias 'capias!'" says he, "there is no such man in the county!"

PROSPECTUS OF "THE HERALD OF PROGRESS."

ANDREW JACKSON DAVIS, EDITOR, ASSISTED BY AN ASSOCIATION OF ABLE WRITERS.

Arrangements have been made for the regular appearance of a first class WEEKLY JOURNAL, under the editorial management of the above named Author.

In many respects, this publication will be entirely new and original. It will be the first to fearlessly expound and undisguisedly advocate the facts and principles of *Nature, Reason, and Intuition*—as expounded in the light of the Harmonical Philosophy—and the first, also, to explain and teach the New Theology, which, without subverting or neglecting the essential truths of any other system, naturally leads man into the holiest and happiest relations with the unchangeable laws of the infinite Father.

The topics to be discussed, therefore, will cover a large field of human interests. The Editor and Publishers design that information—*useful, reliable, and entertaining*—shall, from time to time, appear under the following heads: "Philosophy," "Physiology and Health," "Tidings from the Inner Life," "Letters from the People," "The Pulpit and Rostrum," "New Publications," "Labor and the Laborer," "Laws and Systems," "Oppression and the Oppressed," "Social Disorders and their Remedies," "Human Rights," "Personal Items," "American and European Intelligence," "Public Meetings," "Poetry," "Miscellany," etc., etc. The articles for these, and yet other departments, will be prepared by Correspondents and Writers chosen from among the best thinkers and reformers in the country.

To free men from the thrall of error and superstition; to expose and demolish false systems of theology; to open up the pleasant way of Progress, through experience, facts, principles, reason, and faith; to fearlessly oppose every political or ecclesiastical scheme, which tends to increase the sum of human servitude and misery; to advocate with unflinching zeal every new measure which promises to multiply the sources of human happiness; to expose and censure every Cause or Invention which seems to meliorate the conditions of the unfortunate; to help the poor and despairing, by teaching them to help themselves, and to work out their own salvation from error and injustice; to probe and expose Statecraft and Chicanery; to concentrate the power of all just and reasonable minds against the causes of Slothfulness, Intemperance, Poverty, Crime, Slavery, and War—in a word, to avow those spiritual truths and advocate those practical reforms which exalt both body and soul, which chasten and beautify life, which harmonize the family and fraternalize the neighborhood, and which exemplify the Principles of Eternal Truth and Righteousness—such, in brief, will be the leading aims and objects of "THE HERALD OF PROGRESS."

We appeal, then, to those who believe that a weekly publication, with this courageous and practical character, is demanded by the age. We earnestly request all such friends of our Common Humanity to subscribe for this Journal, and to influence their neighbors to act in its behalf. It will contain the latest and most reliable news up to the moment of going to press—will "Herald" the facts, developments, and principles of "Progress," as they occur in the world—and work to unfold and strengthen the spirit of *Universal Brotherhood*.

We respectfully solicit the co-operation of all reformers of whatever school. We shall be glad to receive from those who cherish our sentiments, their subscriptions not only, but in addition thereto, the Post-Office Address of such of their acquaintances as would be likely to subscribe after the receipt of a specimen number. Be careful to give distinctly your whole name, Post Office, County, and State.

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NEW MEETING-HOUSE IN MICHIGAN.

By the following note it will be seen that the people of the new village of Pokagan, Michigan, are not afraid of contamination by the contacts of persuasions in some respect antagonistic. It is to be hoped that the friendly frictions of our Baptist, Universalist and Spiritualist friends, in their common place of religious exercise, at Pokagan, may wear off the rough corners of all, and promote among them a spirit of liberality, charity and good-will.

"Last Thursday, January 19, we dedicated a Union Meeting-house at Pokagan, which is a new village between Niles and Dowagiac, on the Michigan Central Railroad. The Baptists are secured the use of it one half the time; the other half it is free to all denominations. The Baptists dedicated it according to their forms in the morning, the Universalists in the afternoon, and the Spiritualists in the evening. Please insert this notice, that our speakers may know that here is a platform on which they can be heard.

"J. M. Peebles, of Battle Creek, was our speaker; and from all with whom I have conversed, I hear expressions of admiration and very often of approval. He is a speaker of almost irresistible power, carrying his hearers with him whether they will or no. We had a very crowded house, and a good impression was made on the opening minds of the people, who heard many of them. These sentiments preached for the first time. There are but few believers in this section, and no mediums in the neighborhood. The Baptist choir kindly sung for us, and tendered us their services at other meetings of ours in future. It is hoped that we can agree to occupy a house in union without contention. So be it. Fraternally thine, O. P. DAVIS.

"Will the *Banner of Light* please copy?"

How a KING DINED.—Louis XIV could not be properly got to the dinner-table, entertained there, and removed, without a tussle world of money, and that of a very Chinese or Ko-Tou character. The ushers not only summoned the guard when the cloth was to be laid, and a detachment of men under arms were at once spectators and guardians at the dressing of the table. They stood by, exceedingly edified, no doubt, while the appointed officers touched the royal napkin, spoon, plate, knife, fork, and tooth-pick, with a piece of bread, which they subsequently swallowed. This was the "trial" against poisoning. The dishes in the kitchen were tried in the same way, and were then carried to the table, escorted by a file of men with drawn swords. As the dishes were placed on the table, the royal officials bowed as though some saintly relics were on the platter!

If there was ceremony at the coming in of the meat, how much more was there at the coming in of him who was about to eat it! Unhappy wretch! what splendid misery enveloped his nation-chop! He was looked upon as very angry, but decidedly hopeless. Did he wish to wipe his fingers, three dukes and a prince only could present him with a napkin; but a dry one might be offered him at dinner, without insult, by a simple valet. Philosophical distinctions changing his plate required as much attendant ceremony as would go to the whole crowning of a modern constitutional king; and when he asked for drink, there was thunder in heaven, or something like it. The cup-bearer solemnly shouted the king's desire to the butler, and the butler presented goblets and flasks to the cup-bearer, who carried them to the thirsty, but necessarily patient monarch; and when he finally received the draught into his extended throat, all royal men present seemed the better for the sight.

But Louis XIV was so well used to this, and much more ceremony, that it interfered in no wise with the comfortable indulgence of his appetite. He was a very gifted eater. The rough old Duchess of Orleans declares, in her Memoirs, that she "often saw him eat four platefuls of different soups, a whole pheasant, a partridge, a plateful of salad, mutton hashed with garlic, two good-sized slices of ham, a dish of pastry, and afterward fruit and sweetmeats." At the end of such a repast as this, this "most Christian" king (very much so, indeed!) must have been in something of the condition of the young gentleman who went out to dine, and who, after taking enough for three boys of his size, and being invited to take more, answered that he thought he could, if they would allow him to stand!

BLIND MAN'S BUFF.—It may not be generally known that this favorite sport of childhood is of French origin and of very high antiquity, having been introduced into England in the train of the Norman conquerors. Its French name, "Colin Maillard," was that of a brave warrior, the memory of whose exploits still lives in the chronicles of the middle ages. In the year 999, Liege reckoned among its valiant chiefs Jean Colin. He owed the name of Maillard to his chosen weapon being a mallet, wherewith in fight he used literally to crush his opponents. In one of those feuds, of such perpetual recurrence in those times, he encountered the Count de Louvain in a pitched battle, and, in the first onset, Colin Maillard lost both his eyes; he ordered his esquire to take him into the thickest of the fight, and furiously brandishing his mallet, did such fearful execution that victory soon declared itself for him. When Robert of France heard of these feats of arms, he lavished favors and honors upon him, and so great was the fame of the exploit, that it was commemorated in the pantomime representations that formed part of the rude dramatic performances of the age; by degrees the children learned to act it for themselves, and it took the form of the familiar sport. The blindfolded pursuer, as with bandaged eyes and extended hand, he gropes for a victim to pounce upon, seems in some degree to repeat the action of Colin Maillard, the tradition of which is also traceable in our name of "Blind Man's Buff." It would seem, then, that the game is nothing less than a myth in action, having for its nucleus the historic fact of this feat of arms.

MOHAMMEDAN LAW.—A certain merchant left in his last testament seventeen horses to be divided among his three sons, according to the following proportion: The first was to receive half, the second one-third, and the youngest a ninth part of the whole. But when they came to arrange about the division, it was found that, to comply with the terms of the will, without sacrificing one or more of the animals, was impossible. Puzzled in the extreme, they repaired to the cadi, who, having read the will, observed that such a difficult question required time for deliberation, and commanded them to return after two days. When they again made their appearance, the judge said, "I have considered carefully your case, and I find that I can make such a division of the seventeen horses among you as will give each more than his strict share, and yet not one of the animals shall be injured. Are you content?" "We are, oh, judge," was the reply. "Bring forth the seventeen horses, and let them be placed in the court," said the cadi. The animals were brought, and the judge ordered his groom to place his own horse with them. He bade the eldest brother count the horses. "They are eighteen in number, oh, judge," he said. "I will now make a division," observed the cadi. "You, the eldest, are entitled to half; then, nine of the horses. You, the second son, are to receive one-third; take, therefore, six; while to you, the youngest, belongs the ninth part—namely, two. Thus the seventeen horses are divided among you; you have each more than your share, and I may now take my own steed back again." "Masbahiah!" exclaimed the brothers with delight. "Oh, Cadi, your wisdom equals that of our lord, Suleiman Ben Daoud."

THE MAYOR WANTS TO SEE THEE.—A young man, a nephew, had been to sea; and on his return, he was narrating to his uncle an adventure which he had met on board a ship.

"I was one night leaning over the taffrail, looking down into the mighty ocean," said the nephew, whom we will call William, "when my gold watch fell from my fob and immediately sunk out of sight. The vessel was going ten knots an hour; but nothing daunted, I sprang over the rail, and after a long search, found it, came up close under the stern, and climbed back to the deck without any one knowing I had been absent."

"William," said his uncle, slightly elevating his broad brim and opening his eyes to their widest capacity, "how fast did thee say the vessel was going?"

"Ten knots, uncle."

"And thee dove down into the sea, and came up with the watch, and climbed up by the rudder chains?"

"Yes, uncle."

"And thee expects me to believe thy story?"

"Of course! You wouldn't dream of calling me a liar, would you, uncle?"

"William," replied the uncle gravely, "thou knows I never call any body names; but William, if the Mayor of the city were to come to me and say, 'Josiah, I want thee to find the biggest liar in all Philadelphia, I would come straight to thee, and put my hand on thy shoulder, and say to thee, 'William, the Mayor wants to see thee!'"

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